THE

MONTHLY JOURNAL.

VOL. IX.] BOSTON, JULY & AUGUST, 1868. [NOS. 6 & 7.

FORTY-THIRD ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE forty-third Annual Meeting of the American Unitarian Association was held at the Hollis-street Church, Boston, Tuesday, May 26, at nine o'clock, A.M.

The meeting was called to order by HENRY P. KIDDER, Esq., of Boston, one of the Vice-Presidents of the Association; and prayer was offered by Rev. SAMUEL OSGOOD, D.D., of New York.

The reading of the records of the last meeting was dispensed with.

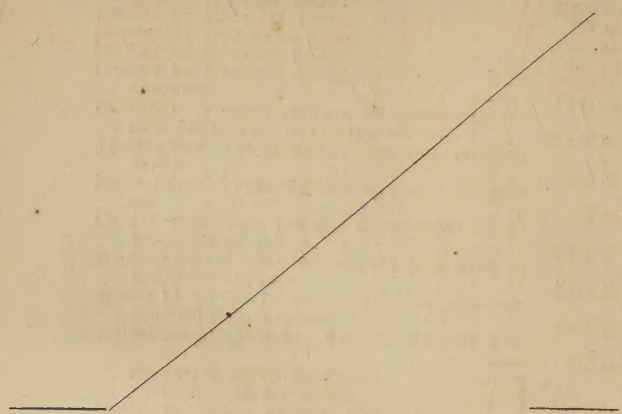
The reports of the Treasurer and Executive Committee were submitted in print, and therefore were not read at length; but brief extracts from the latter were read by the Secretary.

These reports are as follows: —

Dr. TREASURER'S STATEMENT. Cr.

1867. April 30.	To Balance, per account rendered to date . . .		$1,342.53
1868. April 30.	To Amount of Receipts on sundry accounts; viz., —		
	DONATIONS: From sundry persons and societies, for the general objects of the Association	$42,687.90	
	Bequest of Lydia L. Walker . . .	940.00	
			43,627.90
	INDIA MISSION: Amount specially contributed for this object . . .	$130.00	
	Bequest of Betsey Sanderson . .	282.00	
			412.00
	WILMINGTON CHURCH: Amount specially contributed for this object		1,391.21
	MONTHLY JOURNAL: Amount received from subscriptions and sales		1,717.14
	MERCHANDISE: Amount received from sales of books, tracts, &c.		8,425.50
	PROFIT AND LOSS: For sale of old paper stock, &c.		13.32
	BILLS RECEIVABLE: Amount of loans to churches paid in		600.00
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account . . .		22,500.00
	INTEREST: Amount received on Temporary Investments		4,241.84
	INCOME OF GENERAL FUND		3,389.20
	INCOME OF GRAHAM FUND		706.62
	INCOME OF HAYWARD FUND		1,653.75
	INCOME OF KENDALL FUND		134.70
	INCOME OF PERKINS FUND		1,280.50
	INCOME OF LIENOW TRUST-FUND		329.00

1868. April 30.	By Amount of Payments on sundry accounts; viz., —		
	NEW-ENGLAND STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies . .	$6,470.03	
	To aid in the purchase or erection of churches	6,540.00	
			$13,010.03
	MIDDLE STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	2,741.60	
	To aid in the purchase or erection of churches	342.00	
			3,083.60
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies		2,607.45
	WESTERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	9,708.60	
	To aid in the purchase or erection of churches	2,250.00	
			11,958.60
	PACIFIC COAST: Amount of missionary expenses		391.93
	INDIA MISSION: Amount paid on this account .		2,587.94
	NATIONAL CONFERENCE: Amount paid toward the expenses of its second session		223.84
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount of their expenses		204.43
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.		8,918.29



	$91,765.21
April 30. To Balance brought down	1,583.05

BOSTON, May 21, 1868. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1868, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $1,583.05; that the funds held by him on account of the Association are the General Fund amounting to $27,900; the Hayward Fund, amounting to $20,000; the Kendall Fund, amounting to $2,000; the Lienow Trust Fund, amounting to $3,300; the Perkins Fund, amounting to $8,000; and the balance of Temporary Investments, amounting to $10,500; and that satisfactory bonds and certificates were exhibited to us, according to the above schedule, for each of these amounts.

WILLIAM H. BALDWIN.
ISAAC SWEETSER.

MERCHANDISE: Cost of Books, Stereotype Plates, &c.	18,111.34
EXPENSE: Salary of Secretary and Assistant Secretary, cost of stationery, fuel, postage, advertising, &c.	6,928.46
PROFIT AND LOSS: For sundry small items chargeable to this account	1.00
BILLS RECEIVABLE: Amount loaned sundry religious societies	8,100.00
GENERAL FUND: Amount invested on this account.	1,500.00
INCOME OF GENERAL FUND: For Premium on stocks purchased on this account	145.00
INCOME OF LIENOW TRUST-FUND: Amount paid to the Treasurer of the Benevolent Fraternity of Churches	329.00
AID TO THEOLOGICAL STUDENTS: Amount paid for this purpose	1,675.00
TEMPORARY INVESTMENT: Amount paid for Bonds, &c., purchased on this account . . .	10,000.00
INTEREST: For premium on the above	406.25
By balance carried to new account	1,583.05
	$91,765.21

BOSTON, April 30, 1868.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$27,900
,, ,, Hayward Fund	20,000
,, ,, Kendall Fund	2,000
,, ,, Lienow Trust Fund	3,300
,, ,, Perkins Fund	8,000
Balance of Temporary Investments	10,500

APPENDIX TO TREASURER'S STATEMENT.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 30, 1868, with the sums severally paid by them. It will be noticed that several societies, which deferred the whole or a part of their contributions for the previous year, until the beginning of the year ending April 30, 1868, have this year made a second contribution within the period covered by this statement. On the other hand, it will be noticed that many societies have allowed a period of more than twelve months to elapse without making their customary payments into the Treasury. It is scarcely necessary to add, that the efficiency of the Association largely depends upon the regularity with which the contributions for its support are made; and that spasmodic efforts in its behalf will seriously embarrass its officers, and injuriously affect the contributions of those societies which have heretofore been regular and systematic in their payments.

Andover, North	$103 50
Ashby	52.00
Athol	60 00
Bangor, Me.	400 00
Barnstable	40.00
Barre	100.00
Belfast, Me.	70 00
Bernardston	100.00
Beverly	375.00
Bolton	53.00
Boston: —	
King's Chapel Society	1,229.25
Arlington-street Society	3,000 00
Hollis-street Society	1,103 56
West-church Society	1,151 00
Hawes-place Society	240.00
South Congregational Society (balance of their contribution, the first payment of $2,400 having been made, April 10, 1867)	1,100.00
Church of Disciples	1,000.00
Brattleboro, Vt.	220.00
Brewster	21.20
Bridgewater	150.00
Bridgewater, East	32.00
Bridgewater, West	60.25
Brookline	162.00
Brookline, Chestnut Hill	50.00
Brooklyn, Ct.	15 00
Brunswick, Me.	27.00
Buffalo, N.Y.	100.00
Burlington, Vt.	228.00
Calais, Me.	25 00
Cambridge	598.00
Cambridge, East (two contributions of $50 each)	100.00
Cambridgeport, Lee Street	232.35
Canton	146.46
Chelsea, North	16.77
Clinton	37.00
Cohasset	40.50
Concord	500.00
Concord, N.H.	100.00
Danvers, South	120.00
Dedham	401.00
Dedham, West	$25.00
Deerfield	100.00
Dighton	100.00
Dorchester, First Parish	3,200.00
Dorchester, Third Religious Society	107.10
Dorchester, Neponset Society	40 00
Dover	10.00
Dublin, N.H.	53.00
Duxbury	45.00
Easton	24 65
Eastport, Me.	41.00
Exeter, N.H.	57.00
Fairhaven	70.00
Fall River	177.25
Fitchburg	321.30
Fitzwilliam, N.H.	12.00
Framingham	288.00
Germantown, Pa. (Oct. 23, 1867, $200, and March 28, 1868, $397)	597.00
Grafton	82.25
Groton	110.00
Greenfield	200.00
Harvard	58.85
Haverhill	127.00
Hingham, Third Congregation	108.00
Houlton, Me.	27.00
Hudson	62.50
Keene, N.H.	400.00
Kennebunk, Me.	300.00
Lancaster	336 00
Lancaster, N.H.	20 00
Lawrence	132.04
Leicester	40.00
Leominster	153 00
Littleton	36.50
Lowell	700.00
Lynn	70.75
Marlboro	93.50
Meadville, Pa.	100.00
Medfield	50.00
Medford	20 00
Mendon	30.00

Milton	$1322.40
Montague	16 00
Nantucket	55.15
New Bedford (May 2, 1867, $700; April 7, 1868, $300)	1,000.00
Newburyport	275.00
Newport, R.I.	126.00
Newton, West	100.00
Newton Corner	775 00
New York (All Souls' Society)	1,009 00
Northampton	83.59
Northboro'	75 00
Northfield	25.00
Northumberland, Pa.	25.00
Pembroke	34.13
Pepperell	10.00
Petersham	31.00
Plymouth	100.00
Portsmouth, N.H.	1,053.00
Providence, R.I. (First Society),	2,338.00
Providence, R.I. (Westminster Society)	1,638.00
Quincy	135.00
Rowe	10.00
Roxbury, West	68.00
Roxbury, West (Jamaica Plain)	716.75
Saco, Me.	52.50
St. Louis, Mo.	100.00
Salem (East Society)	485.00
Salem (North Society, July 9, 1867, $380.20; March 25, 1868, $1,078.23)	1,458.43
Salem (Barton Square Society)	$785.00
Shirley	52.00
Somerville	405.00
Sterling	160.00
Sturbridge (June 3, 1867, $47.00; April 30, 1868, $35.75)	82.75
Sudbury	16.50
Syracuse, N.Y.	326.30
Taunton	500.00
Templeton	150 00
Tisbury	50.00
Trenton, N.Y.	10.00
Tyngsboro'	10.00
Uxbridge	41.00
Walpole	153.00
Walpole, N.H.	57.00
Waltham	154.00
Washington, D.C.	100.00
Watertown	153.12
Wayland	15 00
Westboro'	33 90
Westford	38.57
Wilton, N.H.	47.25
Winchester (June 6, 1867, $100; April 20, 1868, $100)	200 00
Woburn	305.50
Worcester, First Society (June 5, 1867, $400; March 23, 1868, $714)	1,114.00
Worcester, Second Society (June 22, 1867, $150; April 30, 1868, $715)	865.00

FORTY-THIRD ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

During the past year, more than usual pains have been taken to make known the work which the Association has been doing. Not only have the proceedings of the Executive Committee been reported from month to month, but the different branches of our effort have been particularly explained by articles in the "Monthly Journal," and by means of public meetings devoted to their illustration. For this reason the Committee will in this report confine themselves to a brief summary of our operations, and to such suggestions as they may have to present.

HOME-MISSIONARY WORK.

In what may be termed the Home-Missionary branch of our work, we have to state, that during the year fifty-seven societies have been aided by the funds of the Association.

Preaching has been supplied by the Association (through its regular agents or missionaries, or else through ministers temporarily employed for such special service), in *one hundred and sixteen* places where no Unitarian society existed, and in many of which Unitarian preaching had never before been heard.

Forty-two ministers have been employed by the Association, for longer or shorter periods, in this missionary service.

The amount of money used in the various methods incident to this department of our work has been expended in all parts of the country, with reference only to the character of the opportunity presented. It appears from a review of our records, that it has been apportioned as follows : —

Amount used in	Maine	. . . . .	$1,991.76
„	„	New Hampshire	7,457.55
„	„	rest of New England	4,921.37
„	„	N.Y., N.J., Del., Pa., and Dist. of C. . .	6,817.02
„	„	Southern States	2,607.45
„	„	Western States and Pacific Coast . .	12,350.53

FOREIGN MISSIONS.

The India Mission has been continued as usual under Rev. C. H. A. Dall, whose faithful and efficient service has merited the grateful acknowledgments of the Association, and has been attended, as we believe, with most gratifying results. Full reports of this mission have been given in the "Monthly Journal."

THEOLOGICAL EDUCATION.

The Committee have expended during the year $1,675.00 in aid of our three theological schools.

PUBLICATIONS.

During the year the following books have been published by the Association: —

Re-statements of Christian Doctrine. (New edition.) By Rev. H. W. Bellows, D.D.
Evidences of the Genuineness of the Gospels. (Abridged edition.) By Andrews Norton.
The Life of the Saviour. By Henry Ware, Jr.
The Lives of the Apostles. By Rev. F. W. P. Greenwood, D.D.
Sermons for Children. By Rev. F. W. P. Greenwood, D.D.
[The last three books had been long out of print, and were published by request of the Ladies' Commission on S.S. Books.]
Hymn and Tune Book, for the Church and the Home, and Services for Congregational Worship.
Homeward Path. (New edition.) By Miss C. M. Haven.

They have also now in press a new translation of the whole New Testament, by Rev. G. R. Noyes, D.D.; and an abridged edition of the Hymn and Tune Book, for the use of vestry and conference meetings.

They have issued during the year twenty-two new tracts, and have distributed gratuitously three hundred and twelve thousand tracts and Journals.

Sets of our publications have been given to *thirty-eight* public libraries, situated in various parts of the country, on condition of the books being so placed as to be freely accessible to all who might choose to read them. More effort has been made than in former years to increase the sale of our books; partly by more extensive advertising, and partly by the employment of agents. Captain Bowers has been employed regularly in this service.

The result of these efforts has been such as to encourage our utmost endeavor in this branch of activity.

HYMN AND TUNE BOOK.

The preparation of the Hymn and Tune Book was undertaken in obedience to a very general desire. It was partly in order to meet the needs of congregational singing; but partly also in the hope, that, by securing a book of acknowledged excellence, some measure of uniformity might be instituted in the worship of our churches. Hitherto this uniformity has been seriously hindered, by reason of the great multiplicity of hymn books in use. It was ascertained, after the work now completed was entered on, that several new collections were in the course of preparation, which would have been added to the number already in existence.

No efforts have been spared to make this collection universally acceptable. It was mainly prepared by Rev. L. J. Livermore, with the valuable co-operation, however, of many persons; especially of Rev. C. Palfrey, D.D., at whose earnest instigation the work was first begun.

The preparation of a Liturgy was afterwards added to the original plan of the Committee, in accordance with a very general request, though it was understood that the demand for this was less than for the Hymn and Tune Book, and a less general acceptance of it was to be anticipated. This was also intrusted to Rev. L. J. Livermore, with such co-operation as he might command; the Psalter, arranged in parallelisms, having been prepared by Rev. S. Osgood, D.D. The Committee desire to express their thanks to those who contributed to the work.

LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

The Ladies' Commission on Sunday-school Books has continued its labors, in connection with this Association, with gratifying results. Since its organization, a little more than two years ago, twenty-four hundred books have been read, of which six hundred and ninety-six are recommended as more or less adapted for the Sunday-schools of our own denomination. A full catalogue was printed last year, and the first of a series of annual supplements has just been issued. Besides devoting much time and thought to the work for which it was especially called together, it has co-operated in various ways with the Sunday-school Society. The careful and impartial examination of juvenile books by the Commission is a real service to the denomination, by keeping out of our libraries worthless books, as well as by bringing into notice those of real value; and already a large number of Sunday schools have been supplied with books recommended by its catalogue.

CO-OPERATION WITH THE AFRICAN METHODIST-EPISCOPAL CHURCH.

In response to an appeal from persons connected with the African Methodist-Episcopal Church, the Committee were led to consider the expediency of conducting, in co-operation with that body, the work on behalf of the colored population at the South, which had already been partially entered on by this Association. The fact that this African Methodist Church, by reason of its position, its abundant supply of ministers, and its large and increasing capabilities for effective working, possessed certain opportunities that we had not, made it seem evident,

that, by co-operation with this body, a given sum of money could do more good than if expended upon our own agencies, — provided only we were willing to forego the desire of mere denominational influence and increase. The Committee felt, that, under the circumstances, they were acting out the spirit of the denomination, by regarding the matter of sectarian aggrandizement wholly subordinate to the desire of benefiting this people. Of course they were careful, while not wishing to enforce the Unitarian belief, also to insure that the money given shall not be employed in ways to encourage narrowness, or to teach what seem to us errors. The co-operation will be confined to certain specified points of clearly recognized useful effort, on what is a common ground of Christian service. These points are to be, first, the circulation of reading matter of various kinds; and, second, the training of young men as teachers and preachers in the educational and theological institutions of the African Methodist-Episcopal Church. The special direction of the expenditure is to be in the hands of a permanent joint committee, composed of three members of this Board, and three members of the African Methodist-Episcopal Church, appointed at their convention.

WESTERN CONFERENCE AND WESTERN SECRETARY.

At the last Annual Meeting of the Western Conference, held in Chicago, in October, 1867, the following resolutions were passed, looking toward a more perfect consolidation of the work of the denomination: —

Resolved, That for greater efficiency of work, and for the general encouragement which comes from the consciousness of mutual sympathy and support, it is desirable to secure, so far as possible, a perfect unity of action among all the churches of our faith.

Resolved, That, with a view to this end, this Conference, while retaining all its present organization and functions, except the raising and disbursing of money for missionary work, recommend to the churches within our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; with the full confidence that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association.

These resolutions, in accordance with the rules of the Conference, must lie over till the next annual meeting, before final action on them can be had; but we are assured they so fully express the spirit of its members, that the plan which they involve will undoubtedly be carried out.

We regard this as a very important step, and a matter for congratulation, — not only because it shows the entire confidence which prevails between the different portions of the denomination in different sections of the country, but also because a concentration of our energies is now greatly to be desired, in order to do effectively the work which Providence has assigned to us.

In the present condition of the cause of liberal religious thought, and of our opportunity in reference to it, we may not overlook what may be called the *moral effect* of our denominational activities. Prejudices are to be overcome; attention is to be called to the truths and principles for which we stand; the inertia of the popular mind is to be aroused: and for these purposes there is a power in our agencies, which is wholly distinct from the benefit of particular items of service which they may bring to pass. No one can fail to see (for illustration) how much was done towards the advancement of our cause, by the simple fact proclaimed abroad, that we, as a denomination, had raised $100,000 for the spread of our views.

Now it is obvious, that this moral impression to be made by our activities, is greater if these activities are centred in one agency, than if they are distributed among many. And the Committee, therefore, especially rejoice in this action of the Western Conference, as an indication of what they regard a healthful and wise tendency on the part of our denomination.

As will be seen by the resolutions of the Western Conference, it is by no means intended that that body will give up its separate organization or functions. It only proposes to delegate to this Association the one matter of raising and spending money. And thus the principle of concentration herein commended is entirely consistent with the movement, which this Committee have done all in their power to encourage, towards the more complete organization of our denomination, through the formation of Local Conferences; to the reports from some of which, as offered along with this report of our Committee, we desire to call special attention.

WESTERN SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION.

Partly because of the generous confidence on the part of the Western Conference, which has been just referred to, but also because of the necessity, which had already been recognized, of having an officer wholly devoted to the oversight of this great field, the Committee, immediately after this action of the Western Conference, appointed Rev. Carlton A. Staples their agent and missionary for the West, with his headquarters at Chicago, and with a room to be used as a depositary of our publications and for the transaction of the business of the Association. They would respectfully recommend, that,

in accordance with this action of the Committee, an Assistant Secretary be appointed at this meeting, with the title of "Western Secretary of the American Unitarian Association."

ENLARGEMENT OF THE WORKING FORCE OF THE ASSOCIATION.

The creation of this office involves, as will be seen, an enlargement of the scope and plans of the Association as a working force. The Committee believe that such enlargement is called for by the great increase of our work and of our opportunity. They believe that the time is near at hand, even if it be not deemed expedient to attempt it the present year, when other similar offices might be advantageously created for the care of other sections, or of separate departments of the interests of the Association; leaving to the General Secretary and to the Executive Committee, as a Central Board, the general superintendence and direction of all.

Other similar appointments to that of Mr. Staples have been already made by the Committee, and his alone is recommended for indorsement by the Association, only because its character and its wide range makes it somewhat exceptional.

Rev. Dr. Wheeler has, for two years, held such a position (as the missionary or agent, both of this Association and of the Maine Conference), for the State of Maine, giving his whole time to this work. He has preached in all parts of the State; he has started several new societies; he has cared for all our interests in that region, maintaining constant correspondence with the Secretary of this Association; and all our movements there have been with his co-operation, and under his

direction. His service has been of very great importance and value to the denomination.

Rev. S. J. May has recently been appointed to a similar position for Central New York.

The Secretaries of many of the Local Conferences have been engaged in service of the same character to such a limited extent as their engagements with their own parishes would permit. The experience of the past year has satisfied the Committee that this general method of working may be advantageously carried out to a much more considerable extent.

AMENDMENTS TO THE CONSTITUTION.

In obedience to the instructions given to the Board at the last annual meeting of the Association, we have considered the various amendments then proposed to the By-Laws of the Association, and would respectfully propose the following series of articles, as embodying the changes which seem to the Committee desirable. The reasons for such changes the Committee are prepared to explain when they come up for consideration: —

By-Laws of the American Unitarian Association.

ARTICLE I. — The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose.

ART. II. — An annual subscription of five dollars shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life.

ART. III. — The officers shall be a President, two Vice-Presidents, a Secretary and one or more Assistant Secretaries, a Treasurer, and fourteen Directors. These officers, eight of whom, at

least, shall be laymen, shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. IV. — These officers shall constitute an Executive Committee, who shall meet at least once in each month, six constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the Corporation, whenever they shall deem it necessary or expedient.

ART. V. — It shall be the duty of the Secretary to keep a full record of the meetings of the Corporation and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and the Assistant Secretaries shall render such service as shall be specified by the Executive Committee. The salaries of the Secretaries shall be determined annually by the Executive Committee, the Secretaries not voting.

ART. VI. — The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at such time and place in the city of Boston as the Executive Committee may appoint; of which due notice shall be given, by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. VII. — Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

In conclusion, the Committee cannot refrain from expressing the feeling, which every added experience only deepens and confirms, that our denomination, through the instrumentality of this Association, has a mission and an opportunity which call upon all its members to renewed activity, and to more generous sacrifices.

The President stated that, in the failure of the Association, at the last annual meeting, to appoint a Nominating Committee, the Executive Committee had assumed that duty, and suggested that their action should be confirmed by the Association. On motion, it was voted to confirm this action.

On motion of Rev. GEORGE H. HEPWORTH, of Boston, it was voted that the hour of twelve o'clock be fixed as the time for balloting for officers of the Association.

Rev. CHARLES LOWE stated that he had received a note from Rev. EDWARD E. HALE, who was not able to be present, giving notice that an amendment to the By-Laws which he proposed at the last meeting, reducing the number of the Executive Committee from 14 to 9, and which he was unable to press to-day, would be brought forward at the next annual meeting.

The chair stated that there were several amendments to the By-laws before the Association, proposed by the Executive Committee and by others, and inquired what action should be taken upon them.

On motion of Rev. Mr. HEPWORTH, it was voted to take up the amendments separately; and the chair read the amendment proposed by the Executive Committee to Article I., which consisted in striking out the words "throughout our country" after the words "pure Christianity," and "in the United States" after "Unitarian Christians."

This amendment was adopted, without debate.

The amendment to Article II., which proposed to increase the annual subscription from one dollar to five, was, after considerable discussion, and the rejection of propositions to change the amount to two dollars and three dollars, rejected, and the original article remains intact.

The amendment proposed to Article III. was then taken up for consideration, and, after some little debate, adopted, as follows : —

ARTICLE III. — The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and fourteen Directors. These officers, eight of whom, at least, shall be laymen, shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

No amendment was proposed to Article IV. by the Executive Committee, and it stands as before.

The amendment to Article V., which provided that "the assistant Secretaries shall render such service as shall be specified by the Executive Committee," and that "the salaries of the Secretaries shall be determined annually by the Executive Committee, the Secretaries not voting," was then adopted.

The amendment proposed to Article VI., leaving the time of the Annual Meeting, as well as the place, to be appointed by the Executive Committee, was adopted.

The By-Laws, as amended, were then adopted, as a whole.

On motion of Mr. GEORGE W. WARREN, of Boston, the vote to ballot for officers at twelve o'clock was reconsidered, and the Association voted to proceed to the election of officers at once.

Rev. GEORGE W. BRIGGS, D.D., of Cambridgeport, then moved that, in accordance with the recommendation of the Executive Committee, an Assistant Secretary be elected for the Western Department.

After some remarks from Rev. ADAMS AYER, of Boston, and Rev. CHARLES LOWE, this motion was carried.

Mr. THOMAS GAFFIELD, chairman of the Nominating Committee, submitted the following list of officers, pre-

mising that Rev. EDMUND B. WILLSON had declined to be a candidate for re-election: —

EXECUTIVE COMMITTEE.

Hon. THOMAS D. ELIOT . . . . . *President.*
HENRY P. KIDDER, Hon. SETH PADELFORD . . . . . *Vice-Presidents.*
Rev. CHARLES LOWE . . . . . *Secretary.*
GEORGE W. FOX, Rev. CARLTON A. STAPLES . . . . . *Assistant Secretaries.*
CHARLES C. SMITH . . . . . *Treasurer.*

Directors.

Rev. WARREN H. CUDWORTH.	Rev. FRANCIS TIFFANY.
Rev. WILLIAM G. ELIOT, D.D.	Rev. JOHN F. W. WARE.
Rev. GEORGE H. HEPWORTH.	WILLIAM CROSBY.
Rev. LEONARD J. LIVERMORE.	CHARLES E. GUILD.
Rev. SAMUEL OSGOOD, D.D.	ARTHUR T. LYMAN.
Rev. GRINDALL REYNOLDS.	WARREN SAWYER.
Rev. RUSH R. SHIPPEN.	GEORGE O. SHATTUCK.

On motion of Rev. HENRY F. JENKS, of Fitchburg, it was voted, that the polls, on the ballot for officers, be kept open until quarter past twelve o'clock, to afford an opportunity for those to vote who had gone out with the understanding that the balloting would not take place until twelve o'clock.

On motion of Rev. ADAMS AYER, the President was authorized to appoint, during the year, auditors of the Treasurer's account.

Rev. JOHN A. BUCKINGHAM, of Newton, moved that the President have authority, between now and the next annual meeting, to appoint a Nominating Committee.

Rev. Mr. JENKS said he hoped this committee would be appointed by the meeting itself; and, after some remarks from Mr. GEORGE W. FOX, and Rev. WILLIAM G. SCANDLIN, of Grafton, it was voted, that the committee consist of five, and be appointed by the meeting.

The committee was constituted as follows: Rev. Benjamin H. Bailey, of Portland; Rev. William J. Potter, of New Bedford; Rev. Robert Collyer, of Chicago; Mr. Thomas Gaffield, of Boston; Rev. George L. Chaney, of Boston.

Rev. CHARLES F. BARNARD then introduced Rev. Dr. NATHANS, lately Rabbi of Israel, who made an address upon the importance of the opportunity presented to the Unitarian denomination through the circulation of an enlightened and liberal literature through Europe and the East.

On motion of Mr. C. C. SMITH, of Boston, Rev. Messrs. Galvin, Ayer, and Bush were appointed a committee to receive, sort, and count the votes for officers.

Rev. J. F. W. WARE, of Baltimore, then spoke earnestly in reference to the great opportunity and demand for work now presented to this Association, and urged the importance of enlarging the machinery of its operations, offering certain specific suggestions. He was followed by Rev. J. M. L. BABCOCK, of Lancaster, N.H., and Rev. Dr. NATHANS; after which, Rev. Mr. WARE offered the following resolutions: —

Resolved, That the American Unitarian Association, assembled in annual meeting, would approve the consolidation of the Sunday-school Society with the organization of the Association.

Resolved, That the American Unitarian Association, in annual meeting assembled, would recommend to the Executive Board to inquire into the possibility of publishing a paragraphed New Testament.

The second of these resolutions was discussed by Rev. Messrs. J. F. W. WARE, I. J. STINE, L. J. LIVERMORE, C. J. BOWEN, ROBERT COLLYER, A. B. MUZZEY, J. H. WIGGIN, CRAWFORD NIGHTINGALE, and Rev. Drs. J. H.

Morison and Samuel Osgood; and was then, on motion of Mr. F. L. Capen, adopted by the Association.

The first resolution was then taken up for consideration.

Rev. Dr. Gannett wished that the word "consolidation" might be changed to "co-operation;" and, at his suggestion, this amendment was made. Upon the resolution, thus amended, Dr. Gannett spoke at length, giving the reasons why such a plan as here proposed should be adopted. He said that the Sunday-school Society had two distinct operations. One of these was to keep up a special interest in the education of the young by the Sunday school, and for such purpose a man was needed who should visit Sunday schools, and in every way strive to make the work effective. This he thought could not be done so well by the Association, and therefore that the two societies could not be consolidated. But the other part of the work of the Sunday-school Society, viz., the publication of books, he thought might properly be done through or by the help of the Association.

The discussion of the subject was continued by Rev. L. J. Livermore and Rev. Alonzo Hill, D.D., of Worcester; and the resolution was adopted.

The committee appointed to collect and count the votes for officers reported the election of the ticket submitted by the Nominating Committee, with but few scattering votes.

A vote was then passed, authorizing the Nominating Committee to fill any vacancies which might occur in their number; and the Association adjourned.

PUBLIC MEETING.

On the evening of the same day, a public meeting of the Association was held at the Music Hall. At seven and a half o'clock, the meeting was called to order by Henry P. Kidder, Esq., and prayer offered by Rev. Frederic A. Farley, D.D., of Brooklyn, N.Y. The hymn beginning —

> "God of the prophet's power,
> God of the gospel's sound," —

was then sung to the tune of "Silver Street;" after which, the Chairman addressed the audience as follows: —

ADDRESS OF HENRY P. KIDDER, ESQ.

Ladies and Gentlemen, — Nobody regrets more than I do the absence of our President (Hon. T. D. Eliot) to-night, making it incumbent upon one of the Vice-Presidents to assume the chair.

You are invited here by the American Unitarian Association. We assemble at this jubilee season to greet each other as Christian friends and brothers; to review, though briefly, the work we have tried to do; and to fire anew our zeal and hope and faith for the future. And not alone for congratulations, but that we may be made aware of our errors and shortcomings: we know they are many. From time to time we have met here to present the various branches of our work to your notice; and to-night we ask gentlemen from various quarters to address you, that you may from actual witnesses know what this Association has been doing and what are the tangible results, hoping to receive hints that will induce to greater efforts and larger usefulness.

Are we, my friends, amongst the advance-guard in this age of progress? We ought to be; and if we are not, let us strive, by our activity, our zeal, our devotion, to place ourselves there. We gather at this season to take counsel together, to get new

strength. By talking with each other, by comparing notes, our zeal is warmed; and we feel as we separate, that hereafter, as long as we live, we are to do a great work. The difficulty is, that we are warmed only for the time; while always, every hour that we live, the work is growing greater and greater before us. We must be constantly moving; we must renew, and still again renew, our exertions. We must by them grow stronger; we must reach higher and higher; for ever we must be marching on.

My friends, as we gather here to-night, is it wrong, is it immodest, if we congratulate ourselves that we have made some progress, that we are marching along, and not retreating? Are we not farther forward than we were when our Association was established forty-three years ago? Are we not larger in numbers? Are we not doing more now than ever before? If not, whose fault is it? It is your fault, as well as the fault of the Executive Committee of the Association. Everybody can do a part of the work that is to be done; and we ask all of you for your counsel, your co-operation, your kind sympathy, in what we would endeavor to do in the future. We review, to be sure, the past, because we wish to see in the past what errors we have committed; but all the time we are looking forward into the great future, to see what is yet to be done. We call in here our outposts, we invite here the sentinels who are far away from this, that we call the centre, — we call them in here to say what is going on on the outside of the circle which we wish to embrace in our work. From the east and from the west, from all quarters, we gather here at this time.

But I have taken more time than I ought. It is now my pleasure and my duty to introduce to you Rev. C. H. Brigham, of Ann Arbor, Michigan.

ADDRESS OF REV. C. H. BRIGHAM.

Mr. President, Christian Brethren and Sisters, — I should say to you, that when I was asked, and rather urged, to speak here this evening, it was supposed that I would be the only representative of the great West present; and it is per-

haps to that fact that I am indebted for this privilege of looking so many of you in the face, and of saying a few words to you about the West. But now we find that our friend Robert Collyer is here, who is not an exotic, but a man who has grown up at the West, got all his reputation there; and he might well take my place in this pleasant service, and allow me to sit down and listen to the good things which others are to say.

I suppose many of you are tired of hearing about the West. There are a great many of our most excellent clergymen who think that whatever is done for the West is wasted, — is zeal and money and health and strength misapplied; a great many who, remembering how Western societies have come up and gone down, remembering how many men going out there full of spirit and zeal have come back discouraged and disheartened, say, "We have heard about enough in regard to the West: we think it is high time to give our energies to New England." But, after all, I have to say to you, friends, that the opportunity in the West for the spread of the liberal faith has never been exaggerated, — never can be exaggerated. And there is this peculiarity about it, that the longer a man stays there, the more clearly he sees, and the stronger becomes his conviction, that the great opportunity is there. It is the men who go there and stay two or three Sundays, and do not find every thing as it was in dear old Boston, who say, "We cannot do any thing for the West." But the longer a man stays there, the more thoroughly is he convinced, that the opportunity for our faith is as great at the West as it can possibly be anywhere.

I am not exaggerating; and, as I do not wish to speak at random, I will endeavor, very concisely, to give you the reasons why the West is a good field for our faith. There are five different classes of persons at the West who call most longingly for Unitarian preaching. In the first place, there is the class of Unitarians who have gone out there from New England. Their number is comparatively small; but there are a good many of them, after all. There is hardly a Unitarian church in New England that has not its representatives in the West; there are not many large churches that have not many members in the West. They are scattered all about. You go to no large

town that you do not find them its strength and life, the bone and sinew of its population, its best men, its enterprising men. You go to a small village away up in the northern peninsula of Michigan, where they are cutting down the woods and laying open those great wheat-fields to the sun; and you find these men have gone in there with the steady habits of New-England Unitarians, and that they are longing for the faith they had at home. They want it, not only for themselves, but for their children; they want it for their comfort, they want it for the light of the region where they are, they want it that their children may be educated in it. You find there fathers and mothers who still cling to the faith they had at home, but who, there being no Unitarian church in their region, have been obliged to send their children to other churches, and they have been educated in these other faiths, and have grown up knowing nothing about the faith of their fathers. These other churches are recruited from among the children of parents who were leaders in Unitarian churches here in New England.

Then there is another class, composed of individuals in the various evangelical denominations,—Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians even, — who are dissatisfied with the forms of faith that they have before them, with the teaching that is given to them on Sunday, and long for something better. They do not know what it is, they have never heard any Unitarian preaching, they only know that they are not satisfied with what they hear; it does not seem to them the truth of the gospel, does not satisfy their hearts or minds. They call continually for something better. They call sometimes openly, but their hearts are calling all the time. If you can gain the ears of these people, very soon they will come to your help much more warmly and heartily than a good many old Unitarians who have fastened themselves on other societies there. This class is a very numerous one. You cannot become acquainted with the people of any church at the West, without finding in that church, not one or two, but ten or twenty, who are dissatisfied with what they hear. They say they do not believe it.

Then, again, there is the class of persons who have, by the

good work, not only of this Unitarian Association, but of our friend Professor Huidekoper, got hold of Unitarian books and tracts. You have no idea how far and wide these publications of your Association go when you get them out of Massachusetts and New England; how many persons there are who read the "Monthly Journal;" how many who read the work of James Freeman Clarke, for instance, on "Orthodoxy and Unitarianism: their Truths and their Errors." They have got hold of these books. These have been lent to them by some friend, some Methodist or Presbyterian minister perhaps, who has received them from Frederick Huidekoper. He tells me that he distributes about three thousand volumes a year, mostly among Orthodox ministers in the West. These men have read them or heard of them; they have got a taste of the liberal faith, and they ask, "Can we not have more of it?" I could spend the time from now until twelve o'clock in reading the letters of persons who have written to ask, "How shall we get more Unitarian books, or hear Unitarian men? How shall we get more knowledge of these truths, of which we have got just the first taste in these books?" This class is already large, and is growing rapidly larger. Just as far and as fast as our books go out, comes the inquiry for the living word of the living preacher.

Then there is another class, — a very different class, but one which I think proper to include among those who are proper subjects of our teaching, — the class of infidels, of free-thinkers, of persons who think they have no religion, who have cast off all religious faith. This class is very large in the West. You have no idea, unless you have been among these people, how many persons in the West — intelligent men, thinking men, lawyers, physicians, prominent men in the State, and men, I might almost say, who have been prominent in the church — have cast off all religious faith, left the church, care nothing about it, simply because they do not believe the doctrines they have heard preached. They will remain free-thinkers and sceptics just so long as they have no form of faith that commends itself to their sense of right and justice. They ask for our truth; and we shall be culpably negligent if we do not give it

to them. In every city in Michigan there are many who, for years before I went there, had not entered the door of a church. They did not believe they had any faith, or cared any thing about religion. They knew the churches never had given them any thing. One of them is a trustee of my church; and it would take a great storm, one much more severe than would suffice to keep the churches of Boston empty, to keep him away from a religious meeting. There are a great many men of that sort at the West — men who think themselves infidels, but who are not really so — who are longing and praying that our faith may be given to them.

Then there is still another class, and that is the class of persons, who were, and still are to some extent, called Spiritualists, — a very large class when you get away from New England; men and women who have anticipated the work we ought to have done. For Spiritualism has gone over the West, and gathered into its keeping a great many persons who were dissatisfied with the Orthodox theology; and who, if we had given to them our liberal gospel, would have come to us. They have accepted Spiritualism, because that is the form in which liberalism has been presented to them. Not a few of these people have become dissatisfied with the irregular, disjointed, unorganized truths they have heard, — many of them high truths, noble truths, but not well organized; and everywhere there are movements, which began with great zeal and earnestness as Spiritual movements, which are on the decline. These people are ready for Unitarianism. One Spiritualist told me he would give a thousand dollars to build a Unitarian church, if others would go with him.

There are these five classes. They make, I say, a very good basis for our work in the West. They are everywhere. You find some one of these classes in every place; you find all of them in every large place. There is not a city of ten thousand inhabitants at the West where there are not dissatisfied Spiritualists; where there are not free-thinkers, sceptics, and men who think themselves infidels; where there are not persons who have heard about our faith and want to hear more; where there are not persons who go to Orthodox churches, who are dissat-

isfied with what they hear there; and where there are not one or more Unitarian families, and sometimes a great many such families. This last-mentioned class is the smallest of all, and yet it is very considerable. Now, I say, if these five classes, who are asking and longing for our faith, who would be helped, blessed, and saved by it, according to the best meaning of the word "salvation," do not constitute a good basis for work, what does?

But it does not even stop there. There are more persons than those who ask for our faith who are going to be blessed by it. There are a great many in the Orthodox churches, who go to church, and think themselves satisfied with what they hear; but somehow, when a Unitarian preacher comes along, they are drawn in to hear him. They come in in the evening, perhaps, and somehow they find themselves brought out of darkness into marvellous light, the light is so much better. These persons, not conscious of wanting the Unitarian faith, are still helped, are still blessed by it.

Now, my friends, this constitutes the basis of Unitarian work in the West. We must reach these classes by all the agencies which we can bring to bear upon them. By books first; but books are not enough. We need men; and every man who is strong enough to break away from Massachusetts, and the dear ties that bind him to Boston and the places round about, ought to consider seriously whether it is not his duty to go and do what he can to answer this great demand, which will be to him in return a great spiritual awakening, an unspeakable spiritual blessing. No man can go out there and stay a few years, without realizing, to some extent at least, the importance and grandeur of this field. If he is disheartened at all, it will be only at the greatness of the work, and the feebleness of one man or many men to do it.

But your good Secretary warned me that but fifteen minutes would be given to any speaker, and the clock tells me that my time is out.

ADDRESS OF REV. DR. DEWEY.

Mr. President,— I think the key-notes of this occasion and of our denominational action were struck in our meeting this

morning by two speeches, — one from our brother who has lately come among us from the Hebrew Church, and the other from our brother from Baltimore. The first of these gentlemen seemed impressed, more than with any thing else, with the fact of progress; and the other insisted upon the present hour as a crisis in this progress. Shakespeare says, —

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune."

Mr. Lecky, in his admirable "History of Rationalism in Europe," has shown that there is a tide in the *thoughts* of men, — a tide of progressive public opinion flowing through all ages, which, although it cannot unseat the everlasting foundations of truth, yet modifies the philosophy of it, — modifies the views that are entertained of it.

Even I have lived long enough to be a witness of this in some very striking ways. And I have sometimes thought, that, if I had the ability, I could write a history of this progress, which would show it to be very remarkable, and would be a powerful encouragement to all the friends of progress. If such changes can take place in one man's lifetime, what may not be the progress of ages? In one life, I say, what changes! It amazes me to think of what has passed under my own observation. If I had read the account of it as the history of five centuries of progress, it would have been less surprising; it would have seemed to me much, even on that scale. In fifty years, I say, what changes, — in literature, in literary criticism, in the sphere of science, in the sphere of the practical arts, in the ideas of government, — of the office and duty of government, of the right of all men to participate in government, and of *all* human rights! And in religion too, and more especially in the views which men have now, compared with those they entertained fifty years ago, of life and death and futurity, — of theology, of the gospel and its proper interpretation, of Jesus Christ, the central figure in the record and the central figure in the world ever since he came into it, and, what is more vital, — most vital, — of what God is and of what we are to think of him! That awful word, "God," so hard, so

unattractive, so repulsive to many, has become to multitudes as a new and unfolded revelation, as an infinite orb of light, as the dew of infinite grace upon thirsting and parched souls; the one infinite love, in which all attributes are blended; all authority, justice, and judgment being expressions of that, all chastisement and punishment and pain manifestations of that. What a change! It makes the world new; it makes life new; it has created a new heaven and a new earth.

And I cannot help thinking that it is touching the hearts of men as it never did before. From whence, but from the bosom of Infinite Beneficence, has flowed the great stream of modern philanthropy? Our churches, I believe, are beginning to feel the great tide. That which Henry Ware used so emphatically to insist upon, — that our churches should be working churches, not merely bodies of professing communicants, caring for their own edification alone, but working churches, laboring for the cause of religion and humanity all around them, — is, I think, beginning to be understood and felt.

I have been greatly impressed with this advance and progress of ideas in what has fallen under my own observation in the city of New York during the past winter. When I assumed the pastorate of the Second Congregational Church there (now the Church of the Messiah), I entered the great city, feeling as if there was a vast mass of spiritual destitution around me, for which there was no provision. But even then I found — and I ought to testify — that men were not dead to the great interests of religion, — that the churches were not dead. I found the city tracked all over with the steps of missionaries, of tract-distributors at least. But this was comparatively upon the surface. I find now a far deeper development. Not only has every church there a Sunday school, but almost every church — and I don't know but every one — has a mission school, and some of them two or three. And to these schools resort, from the very *élite* of society, young people to instruct them. I asked several persons, competent to judge, whether they knew of any family, of the rich and favored classes, which did not send forth one or more of their sons and daughters to teach in these schools; and the answer

uniformly was, that they did not know of one. What a blessed relation between the rich and the poor; and what promise is there in it! And "the Children's-Aid" Society, sending hundreds and thousands of poor children to find comfortable homes in the West, is a perfect wonder of beneficence,— of beneficence and wisdom too.

But I did not intend to dwell upon the bare fact of progress: there are certain views of it which, I think, particularly concern us as a Christian body. That great tide of thought of which I have spoken is now, I believe, at its flood. There never was an age, not even that of the Reformation, when so many minds all over Christendom were so strongly moved as now, when they were set so strongly towards free thought, and in fact running into adventurous speculations. This is a truth obvious enough in the political sphere. "Who shall make the laws, who shall govern, who shall vote?" and the answer is beginning to be made, "Everybody shall." At least all but the children: and I expect to hear it soon proposed that *they* shall; that the period of majority shall be ante-dated,— put back to eighteen or sixteen,— and that girls and boys in their teens shall vote; that they have rights which it would be unjust to deny them. But especially in religion is this tendency manifest. Religious speculation never went to such a length as it does now, except with a few professional thinkers. Now multitudes are questioning matters concerning religion. They question it in ways to which our brother from the West has alluded, but which I fancy run far beyond the imagination of most persons. The controversy to-day is not about creeds, but about faith itself; not whether the doctrine of the Trinity is true, but whether of the being of God, of the cause of things, we have any legitimate idea, any real knowledge; not whether Jesus is God, but whether he has any claims to homage and obedience; not whether the Bible is to be received as infallible in every word and letter, but whether the grandeur and tenderness of its teachings are still to win and bind our hearts; not whether this priesthood or that, this church or that, shall be preferred, but whether it is not best that all churches and preachers should be swept away together. And these are

not pragmatical questions, brought forward by a sect, or by any class of sectarian thinkers. They have naturally arisen in the progress of thought, — naturally emerged from the great advancing tide of opinion. Ours, my friends, is not the praise or the blame of their appearance. I have heard it made a matter of boasting with some among ourselves, who said, "We have led on this progress of thought;" and of reproach with others, who said, "You have opened these flood-gates of dangerous speculation;" but neither is true. Mansell and Herbert Spencer are not Unitarians, nor Strauss nor Renan; nor was Auguste Comte. No: these speculations are the natural outgrowth of thought. And it is natural that in this state of opinion there should be a great deal of vagueness and uncertainty; that men should not know what to think; that many persons, of little knowledge and much presumption, should be in danger of being precipitated, from the top and foam of this great wave of opinion, into utter scepticism, darkness, and misery.

Now it is in this crisis of opinion, in this tide of opinion taken at the flood, that I think the body of Christians to which we belong has a great responsibility, and a great work to do. Nobody can meet the case as we can. We are believers, but we are doubters too. Yes, we have dared to doubt; we have got rid of that supreme folly for an imperfect and reasoning nature, — of calling it a sin to doubt. We have doubted, and we are better prepared to deal with those who doubt. But we are believers too; and are all the stronger believers for our doubts. We have sifted the wheat from the chaff, and have found that there *is* wheat! We have tasted and seen what that life-giving food is; yes, we have seen and tasted that the Lord is good, and that Jesus stands in grandeur and beauty as chief in this lower world, — our guide, our example, our Saviour. I would not speak without modesty. Alas that we are so little true to what we believe! But I must express the conviction, that there is no body of Christian people in the world who have a stronger belief in the very vitalities of the Christian religion, than this body to which I speak to-night. Whether we are radicals or conservatives, I do believe,

unless I have misinterpreted the experience of those around me and of those with whom I live, that we have got far beyond those old notions of religion which wrap it up in a creed, wrap it up in mystery, or regard it as an engine of the state, as a useful thing for the moment; that we have come to see that it is the life of our life, the soul of our soul; that it is a part of ourselves, of our nature, of our being, of the world, of the universe, and can never be torn from it.

Now, my friends, I think it is this conviction that we need to impress upon the world. It is our mission to show this as far as we are able. How it is to be shown, how the proclamation is to be made, I need not tell you. It is the very business of this Unitarian Association to make it, — by preachers, by missionaries, by tracts and books. If we can reach but a thousand persons, and bring them from perplexity and darkness into light and peace, it will pay for all our labor; but we can reach ten thousand and ten times ten thousand. A multitude that no man can number shall rise up in this land, redeemed by your foresight and liberality. It is a great work, it is a work incumbent upon us, it is a work that should rest deeply upon our consciences. We should understand that we hold this peculiar position in the world, and that we are especially prepared to meet the difficulties in men's minds on this great crisis in the progress of opinion.

I do not know but that I am transgressing; but let me say one word more. In all this world's affairs there are always crises; there are in national affairs and in moral affairs always crises. There are crises that are invisible, as well as visible; crises that are spiritual, as well as political. Our first great political war in this country was for freedom; our second, for union. Our first great spiritual war, fifty years ago (I mean the Unitarian controversy), was for liberty; our second is for union,— to save our one holy religion from denial and revolt, to reconstruct the scattered provinces of religious thought into a new order, to bind anew all spiritual forces, to protect them from disintegration and destruction; and, if I may so say, to preserve ourselves as a Christian body; to keep this little advanced army of the Christian world from going

all to pieces. My conviction is firm, that there is no reason why it should go to pieces. Differences there are among us; but they are not differences, in my opinion, that need divide us. I have lived long enough to take larger views of this Christian charity than I once did. If it seem not presumptuous, I would say that I stretch out my arms wide enough to embrace all Christian sects, all Christian disciples. I should like very well to belong to a congregation that had in it every sect under heaven. I should be glad to meet and mingle in worship with all who are willing to put the philosophy of religion in abeyance, to set it aside, and attach themselves to the vitalities of religion; and I think that those who can worship together, can work together.

The President. — We shall surely all unite with one voice in saying, "It is good for us to be here to-night."

ADDRESS OF REV. J. F. MOORS, OF GREENFIELD.

I am glad to stand here, friends, to-night, and say a few words in this assembly, of the joy, the satisfaction, and encouragement that I find in this glorious work of the free, unshackled, liberal-Christian ministry in that portion of our New England where it has been my joy and pleasure to labor for many years. The valley of the Connecticut has not been thought to be very favorable to liberal ideas. We still feel, everywhere through the length and breadth of that valley, the powerful influence of Jonathan Edwards, who impressed his mind very deeply, almost indelibly, upon the religious thought of that whole region; and yet no one can be a careful observer of the signs of the times, even there, without feeling that a tremendous change is going on in the religious convictions of intelligent and thoughtful men all around us. We see signs of it in the most unexpected quarters. It seems at times as if the famous prediction of General Grant with regard to the Confederacy, that it was a hollow shell, was to be true of the existing theology and of the existing church. The demand comes up every day for the reconstruction of the Christian Church, for a resettlement of religious beliefs and convictions,

that shall be more in accordance with the spirit of the age in which we live.

I have occasion very often to preach discourses to congregations made up almost exclusively of Orthodox, Baptist, and Methodist members; and I am astonished sometimes at the ready reception that comes to me from the people, who listen to me on these occasions as though I spoke the very word that was demanded, that they were seeking to hear, and the thought they were striving to entertain. And while there is this great change going on, there is, as we all know, a more free and earnest inquiry into the foundation of Christian faith. There never has been a time, perhaps, when there has been a more earnest and free inquiry and discussion upon all these great topics than there is now. This is just what we of the liberal Church have always desired to have. We have always said, that, if we could have these matters discussed freely and openly, we should rejoice in it; and because they are thus open, because they are thus discussed, there is a work devolving upon us now which we should be eager to embrace. There never has been, I am persuaded, a greater demand for our work; there never has been a more glorious reward for our work. For what is to be the result of all this free inquiry? We see now that a great multitude, seeing no alternative between the old creeds and scepticism, are sinking down into the grossest materialism, "without God, and without hope in the world." Although we have no war to wage with existing churches, — they are strong and powerful, and will continue to be, — yet we have a great work to do for a multitude, and an increasing multitude, all around us, who are not fed by the existing churches. And while it seems that the work presses upon us, opening new opportunities every year, we never had so good machinery to work with as we have now. Our Local Conference is doing us a vast amount of good, — more than we could have anticipated when it was organized. It is bringing our existing churches into a closer bond of sympathy; it is binding them more strongly together; it is giving us an opportunity to survey the whole field; it is giving us an opportunity to see what work is to be done, and where and how it can best be accomplished. But,

while we have this grand machinery, we know very well that the machinery alone will not accomplish the work, any more than the most finished steam-engine would work without steam in the boiler; and what we want more than any thing else is more steam in the boiler. We want more earnest, hearty, and devoted enthusiasm. We want to feel, as we do not seem to feel, that the ideas which we entertain — the idea of God as a Father, of Christ and his mission, and of the soul and its destiny — are really vital to the soul and to society; that they are not for the cultured and educated alone, but that they are a necessity for all classes and conditions. We need to feel the conviction, that we are working on the line of God's providential leadings, for the upbuilding of a new and a fairer church than has existed on our earth.

I confess, friends, that I have little sympathy with those who tell us that the mission of the liberal Church is to tone down and soften the hard and harsh creeds of the existing theology; and that, when this mission is accomplished, the mission of the liberal Church will end. I do not believe that: if I did, I should not work earnestly and heartily in it. I believe that the principles which we advocate are to triumph; that we are to win the victory; that they are to be the prevailing ideas of all the existing churches. I do not believe at all in the opinion of those who seem to believe that our liberal faith is a very good thing for cultivated and refined people, for people who are already started right; but that it is not equal to the emergencies of the poor and the needy, or that it is not equal to grasping with the terrible realities of sin and depravity. I believe that there are no principles that can be presented to us that are so noble, so exalted and refining, that are so easily grasped and entertained, as the pure and simple faith which we try to cherish.

We look for a new and a better church than has existed in the world; and we may be sure, as we read the signs of the times, that the church of the future is not to be a Calvinistic church. Those ideas have passed, and are passing away. We may be persuaded that the church of the future is to be a free church, — free, I mean, in thought; that every one is to be allowed to

consult the living oracles of the living God as he speaks to-day in nature, as he speaks to the waiting soul. I am persuaded, that this free, wide-awake, practical America of ours is cutting loose from all shackles, and that no creed invented in times past can be imposed upon us now. The demand is everywhere for a more liberal faith; and we need a more generous, earnest, and hearty consecration to it, a more generous and earnest enthusiasm in its defence. Let us have this, and we shall find that devoted mothers will be willing to consecrate their sons to the glorious work of the Christian ministry; we shall find that noble young men will be ready to stand forward in this work, and that they will have something to say to which the people will be eager to listen. Let us have this true and earnest consecration and enthusiasm, and we shall have a consecrated literature that will go through the length and breadth of the land, and will meet the demands of honest, earnest, and God-fearing men and women; a literature that will save them from the darkness of Calvinism, and from the bewilderments of scepticism; that will make them at peace in the joy and blessedness of Christian faith. Let us have this noble consecration and enthusiasm, and money will flow into our treasury, not in little driblets, grudgingly given; but it will flow readily and generously as an offering to God, as his instrument for the carrying on of his work.

I have thought that one of the reasons why it was so hard for us to raise money has been, that we had not faith enough in our own ideas, that we had not faith enough in our own principles; that we looked upon our church rather as a temporary expediency, which is to last for a while, to tone down the existing churches, and then pass away. Let us be true to it, true to the conviction that it is the Church of the living God.

Friends, our desire, and the desire of every earnest heart, is to see a new church built up in the world. Let us do our part in the work bravely, and let it be a church that shall rest upon Christ the living Way, whose basis shall be faith in the living God, — a faith that shall reconcile heaven and earth, and thus bring about a great atonement. It is not for us to sit still and say, "Truth is mighty and will prevail." It is for us

to work in God's name, in Christ's spirit of consecration, to accomplish it.

The hymn commencing —

"O Spirit of the living God!
In all thy plenitude of grace, —

was then sung by the audience, to the tune of the "Missionary Chant;" after which, Rev. C. C. Everett, of Bangor, was introduced.

ADDRESS OF REV. C. C. EVERETT, OF BANGOR.

I should be ungrateful indeed if I refused to stand here to bear my testimony to the wise and economical liberality with which the affairs of the American Unitarian Association have been managed in the State of Maine. I believe that every effort that has been made there, that every dollar that has been spent there, has borne fruit — some thirty, some fifty, and some an hundred fold. The Secretary of our State Association devotes his whole time to the work. He finds fields every Sunday where he can preach the liberal faith, where there is no regularly established liberal congregation. Two of our younger ministers carry on two parishes each, — one a new parish, the other an old one; the two being separated, — in one case six or seven, in the other seven or eight miles. Indeed, I am very glad to have this opportunity to say a word for the East. We are all the time hearing about the West. People seem to think there is nothing doing anywhere but in the West, and all the time we have this great work going on with us in the East.

When I think of this, I am reminded sometimes of a story that I heard in Switzerland, of two sleepy-headed Englishmen or Germans, who went to the summit of Mount Rhigi to see the sun rise. They got up bright and early in the morning, and went out to see the phenomenon, which, even in its ordinary occurrence, was rather an unusual one to them; and so, like a green hand on a whaling voyage, who looks to see the whale come up where he went down, they stood looking to see the sun rise where they had seen it go down. They stood looking at

the west, wondering where the sun was, until their backs began to burn, and then they turned round to see the sun high in the east. And so, while the East is spoken of as though it was only useful as tributary to the West, I sometimes think, that, after all, the sun has risen in the East.

But, friends, I know that this is an illusion. It may seem a simple thing, but the beauty of it is, that it is an illusion in which we can all share, wherever we live; for the blessed truth is, that the work is going on everywhere, and the heavens are light everywhere, and every spot may seem to be the region of the dawn. I remember — to give a single instance — a young man went from Bangor to the West, who had been brought up in the Orthodox faith by parents who were prominent in that denomination. He went West and became a Unitarian. He rejoiced in his new light; but he was greatly troubled as to how he should break the tidings to his parents: he was afraid that the news would bring their gray hairs in sorrow to the grave. So he wrote the story to them as delicately as he could; but when the reply came, instead of being one of regret and sorrow, it was one of congratulation and joy. While he had become a Unitarian at the West, his parents had become Unitarians in the East, and they united in one voice of joy and congratulation. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

The truth is, that all sects and all churches are moving in one direction, borne on as if by one mighty stream; and I sometimes think that we Unitarians claim too much as our share in the great work. If we happen to hear a liberal sermon from an Orthodox pulpit, — and all good sermons are liberal, — we say, "See the effect of the Unitarian faith!" Or, if we happen to read a liberal novel, — and all good novels are liberal, — we say, "See what our Unitarianism is doing!" The fact is, we are all drifting along together. We are like a "drive" of logs, borne down a swollen and rapid current; and because we happen to be first, it does not follow that we are the leaders, and all the rest are following us, any more than it is true that because the autumn flowers, the golden-rod and the aster, come after the

violets and the crocusses, that they are their followers. I believe we have our work to do in liberalizing the world; but I believe that is not our chief work. I believe the age has done more to liberalize Unitarianism, than Unitarianism has done to liberalize the age; and I believe that the great work of our church is not so much to liberalize Christianity, as to Christianize liberalism. For every force in the world is working in a liberal direction: all art, all literature, all the great strides of commerce, all the mighty triumphs of democracy, are working in one direction. And no wonder when we think that our great work is to liberalize the world, and see the world growing liberal faster than ourselves, we think there is not much for us to do. I went to a friend of mine to ask him to contribute to the support of a liberal church that was just being built in a new place. He gave me the money, but he did it hesitatingly. He said he had always noticed that liberal Christianity thrived best under Orthodox preaching. But if we feel that our work is to Christianize the liberalism of the age, then we shall see that we have much work before us. And when I think of it, I feel that never a body of men, never a church, had a work so sublime as that which is put into our hands to do. When I think of the life of this great age of ours, when I think of the mighty stride of its civilization, when I think of the discoveries of its science, when I think of the mighty appliances of its mechanics, when I think of the grasp which its commerce is taking of the world, and then that it is for us of the liberal faith to breathe into this great life the spirit of God, and that there is no other church on earth, no other faith in the world, that can do it, — I feel how sublime a work is ours.

And, if this is our work, how shall we meet it? What have we got? What is the gospel that we have to preach? We have to preach Christ. And what is it to preach Christ? This is a question that we often differ about, that we misunderstand; but I remember that when, as a mere boy, I was working my way into the Unitarian faith, the first lesson I learned, and the last lesson I shall forget (and I learned it from the best masters of our faith), was, that to preach Christ is not to preach this theory or that theory about Christ; but it is to preach the

truth that Christ preached; it is to preach the great truths of God and humanity, of life and immortality. And if this is the gospel we are to preach, whom shall we send to preach it? Shall we wait until we have perfect men? Shall we wait until we have an army of preachers agreeing in every point with one another, and, above all, agreeing in every point with ourselves? Ah! we should have to wait for these perfect men until Christ himself should come again. And so we have to send any one who has learned any thing of the great lesson. If there is any one who can only say, "The kingdom of heaven is at hand," and has the faith and power to say that, we will send him, and he shall be our John the Baptist. Or if there is one who can only say, "Pure religion before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," we will send him, and he shall be our James. Or if one can only say, "God is love," we will send him, and he shall be our John. Or if one can only say, "Stand fast in the liberty wherewith Christ has made you free," we will send him, and he shall be our Paul. Or if there is one who is full of the spirit of Jesus, impressed by his divine personality and power, we will send him, and he will bring a new tenderness and beauty into our work.

And when we consider this work and this great object, how poor seem the little differences that separate us! I know it is sometimes asked, If we differ on this point and that; if we have different theories about Jesus, one having one theory, and another another, — will not our work be a mere balancing of one belief against another, belief, a positive against a negative? There is force in an objection like that. I have often thought of it; and I thought of it last night as I lay in my berth on the steamer which was bringing me to attend this meeting. There was a heavy sea; the vessel rolled about; now one side was up, and then the other side was up; and I have no doubt that many of the poor sea-sick passengers thought it was all mere balancing, — rolling now on this side, and now on the other side: but all the while the great engine was steadily at work in the heart of the vessel, and it was ploughing its way through the waves, fulfilling the end of the voyage on which it was bound.

Now, what the balancing of the side of this steam-vessel was compared with her progress through the waves, that is the balancing of the opposite sides of our religious body compared with the great work it is doing, and the great progress it is making; and, if I may borrow a phrase from our brother Moors, if we have only steam enough in the boiler, what harm will this little rocking, this little balancing, do us?

If I were to give you my theory, to explain the reason why one will stand up and say, "I am of Christ, and I cannot join in the work;" and another will stand up and say, "I am not of Christ, and I cannot join in the work,"—I would premise that we have not that trouble in Maine. One minister will come to us from this part of the world labelled "radical;" another will come labelled "conservative:" but, in the rough and tumble of the work, the labels get rubbed off, and we never take the trouble to put them on again. Neither do we hear of any such trouble at the West. They have radicals there, and conservatives there (at least, I suppose they have); but they work together like brothers there, as they do at the East. I think the trouble is just this: that in this part of the world the churches are so crowded, and the ministers are brought so close together, that if one has a long, sharp corner, any little peculiarity sticking out in one direction or another, it sticks into his neighbor; and so one and another wants to elbow his brother, and make a clear space for himself. Friends, if I were a bishop, and had the nation for my diocese, when I saw one standing off because he was so conservative, and another standing off because he was so radical, I should just take them both and put them out West, one in one city, and the other in another; and, so far as any liberal preaching is concerned, they should be the nearest neighbors to one another, and yet they should be hundreds of miles apart. They should be surrounded by opposition, by indifference, and by hungry and thirsty souls waiting to be filled; and I think you would very soon see them stretching out hands instead of elbows towards one another. Our conservative brother, instead of standing apart and saying, "I am of Christ," would look at his brother and say, "I know he is of Christ;" and our radical brother would be thinking what

a liberal co-worker he had, and would be so busy in the cause of Christ, that he would forget to ask whether he was a Christian or not. I do not mean that they would be any different from what they were at home, that they would be any more brothers than they were at home, that there would be any more points of union between them; but I mean that their circumstances would be such as to draw out only their points of identity and harmony, and put out of sight their points of divergence. As the physicians say, this remedy, to be effectual, must be adopted in season; and, if seasonably adopted, I think it would work well.

I do not forget the great work which this discussion is doing in our body. I believe in these opposite theories. We need them both. The conservative and radical elements are the upper and nether millstones; but, if they fall to grinding one another, it would seem as if there were an absence of other grist. But, friends, as I say, how small and slight do these differences appear in comparison with the great work which we have in common, of preaching the truth, of preaching the infinite love of God, of preaching the glorious destiny of humanity, of teaching these truths in the name of our Master, who first taught them in all their breadth and glory! If any of you think this work is exaggerated, if any of you have no love for it in your hearts, I wish you could be in the rooms of our Association a little while, and see the letters pouring in upon our secretary, whom we honor with all our hearts, and love more than we honor. I wish you could read them for yourselves, until you should become interested in them and in the work. "Of course," you would say, "you will give something there, and something there, and something there." But you would have to be told, "We cannot do any thing there or there, because we have not money enough. We can do a little something there, but only a little." And then, after that disappointment, I wish you could see the work that has been done. If you would go to the East, we would show you beautiful churches built, not by the Association, but which would never have been built without it. We would show you congregations gathered, not by the Association, but which never

would have been gathered without it. And then you would go out West, and there you would see in that grander field (for the West is the nation, after all) congregations gathered, churches built; and, still more, you would see congregations that are waiting to be gathered, churches that are waiting to be built, and hungering minds waiting to be filled. And when you saw all that, I am sure you would pray from the very bottom of your hearts, "God bless the American Unitarian Association!" And He would answer your prayer, and your hands would be among the instruments of His answer.

ADDRESS OF REV. R. R. SHIPPEN, OF WORCESTER.

I am glad, friends, that our Unitarian Church is coming up from its self-culture and self-criticism into the grand work of serving the Lord in practical ways. Go with me to yonder establishment, where people congregate in the struggle for life. When one hears the fussy questions about diet, sees the ghastly looks, and hears them ask each other, with anxious countenance and tone, "How do you do?" one feels that a hospital is a mournful place to dwell in. Go with me to the field, where young men with gleaming sickles are gathering in the corn, and you will see in their hardy countenances that all health questions are forgotten, and they demonstrate their power by the work they do. I am glad that our Unitarian Church is coming out of its old hospital, and going into the field of the Lord to do his work. I never was one of those who had much despair of our faith or of our church. I always believed, that, if we would be true to the faith, the church would live; and I think the vitality of our faith and the power of our church are alike shown by the success with which it takes the young scions from the old churches, plants them on the prairies, and vitalizes them till they produce such grand fruit as we are witnessing in Chicago and elsewhere. And it is shown on the other side, by our producing such fine fruit and sending it forth into the sects around us, so that they often bear witness that it is a better fruit than they can grow in their own gardens. I believe in the Providential education of emigration. We find, all down human history, that, wher-

ever a people stand still and are localized, they become narrow and degenerate. Divine Providence educates them by the movements of population,— the interfusion of races. The old world has been developed into the grand empires of to-day; and now it is taking the best life of those empires, and in the new world using them again to develop a grander type of American character. And so I think it is in the churches. When a people stand still and stay in the old ideas, and live and die there, they are narrow. It is by movement that the world is carried forward; and so I welcome those who come to us from whatever quarter. The strength of the church in Worcester to which I minister is not wholly of those who were born in Unitarian homes and grew up in our Sunday schools, but in those who have come to us by active thought from other churches. And then, too, the young people of the liberal faith who marry into other sects,— and you know the liberal one always goes over, whichever side of the house it is, to keep peace in the family, or from whatever motive,— these young people exercise a grand liberalizing influence, and carry the fruit of liberal teaching to bless the families of Christendom.

My friends, I often hear the query among us,— and it meets us in the Board of the Association,— whether we should chiefly labor to spread our literature, or organize churches and send living men. We find advocates strenuously confining themselves to one side or the other. Let us learn a lesson from Paul. Paul wrote his grand letters, so full of inspiration that they have come down through all the centuries and bless us to-day: and yet Paul also went out organizing churches at Philippi, at Ephesus, and elsewhere; and without those organized vital churches to take the letters and spread them and vitalize them into Christian life, the letters would have died and been forgotten. Without the letters to inspire the churches, the churches would have degenerated, perhaps. Can we not have breadth enough to recognize both forces? One of the first sermons I ever read in my life was in that noble volume of discourses, telling us that life is a school, that life is what we make it; and I believe to-day, that, if you will

contribute your thousands to spread these discourses and others like them, from our various leading thinkers,— Bellows, Hedge, Clarke, Dewey, and the rest,— and give them to the young men in your shops, in your stores,— spread them broadcast in the land,— the rising generation will be blessed by their power. And yet to do it you will need living men and organized churches; and so whenever a young man comes to you, whether from the shop or the field, and desires to go to Harvard to equip himself, or comes from Harvard and asks you for the power to go out into the prairies and carry these noble discourses and the spiritual life that he represents in his soul, give the Executive Board of the Unitarian Association the power to send that young man out there, and give him his daily bread, that he may stand in some growing centre and proclaim this living gospel to the young men and to the new generation that is building the West so rapidly.

A friend in New York, who was accustomed to attend the church of another sect, said to me the other day that he once asked his minister, "What is Unitarianism?" And said he, "Well, the fact is, it is a fine perfumery; but, if you try to get at the substance, there is nothing to it." When my friend told me this, I replied that I should just reverse that statement, and say that it seemed to me, that, if there is any substance in religion or the gospel or Christianity, it is just the substance that Unitarianism seizes and takes as the essential thing, and sets aside all the rest as mere fancy and fine perfumery; that the practical substance, upon which a man can live and die, is the essence of Unitarianism. My friends, are we true to that idea? Do we believe in it? It seems to me that the Unitarian faith stands for *truth*, and that if any people believe in ideas, and send forth missionaries, and pour out their money to spread their ideas, Unitarians, above all others, should believe in the truth they hold, and be faithful to it. It seems to me that our faith stands for spiritual hospitality,— not for toleration: that word is an impertinence. What right have you to talk of *tolerating* me or any man? Or what right have I to think of *tolerating* you or any brother? I think our faith is larger than toleration. It is a mean word; let us not use

it. *Hospitality!* that is it! With the right hand and the left we welcome the brother who sees the truth from some different standpoint; and we say to him, "In God's name, tell us what you see; and, if you have any thought fresh from heaven in your soul, we will welcome it! Welcome truth from all quarters that you may grow wiser day by day, as the years roll on! Come out of your poor prejudices and passions, into the broader sunlight of true liberty, into a wider vision of God's truth! That I understand to be the spirit and principle of Unitarianism. Why shall we not be true to it? A parishioner of mine, when I appealed to him last for a subscription to the Association, said, "Oh! I don't like sectarianism."—"Very well," said I; "then give the money that shall send forth the men and the literature that shall advocate the largest liberality, free from sectarianism. If you hate sectarianism, then be true to the faith that puts its foot upon it." The same brother met me a few days after, and, holding up a copy of the "Boston Journal," said, "See how noble! Here is a man who has given fifty thousand dollars" (perhaps it was) "to build and sustain a Baptist church in his native town. There," said he, "is large-heartedness for you! a nobility that is superior to sectarian limitations!"—"Yes," said I; and I wish the grand donor were here to-night, that I might tell him how I honor his liberality; how I would love to look into his face, and shake his hand, as my brother! God speed the man, who, having built up a fortune, will give it to sustain Christianity! And yet it seemed to me there was one better thing this man might have done; and that is, instead of building and sustaining a church which shuts its doors closely, he might have built and sustained a church that should represent the broadest liberality, the largest brotherly love possible.

My friends, in this great temple, devoted to culture, musical, æsthetic, literary, — here, in this city of advanced thought and life, I would bear my testimony emphatically to this point, that the grandest idea of life is not self-culture, but *service*. I find no spirit in a man who is aspiring to self-culture or self-salvation, so noble as that spirit of humility and burning love and devoted aspiration that goes down into the lowly places of

toil, forgetful of self in saving and blessing others. I think that Goethe, the apostle of self-culture, was in danger of losing the highest self-culture when he sought it. The Christian brother who forgets himself to save others, finds a sweeter, deeper, truer culture than any literary devotee ever approached. The Unitarian denomination must learn the word of Christ, "that he who would be greatest among all must be the servant of all," and that Christ himself "came not to be ministered unto, but to minister." That is the law that shall decree our life or our death. If we are serving the world, we shall live; if we are seeking to serve ourselves primarily, we shall die. The laws of the universe, the logic of events, decree it. You need not argue to me whether the claims of the Romish Church are true or false. You may build up an argument of impregnable logic to sustain it, or you may pull that logic down, and I care not for the result either way. If the Romish Church in Boston, Worcester, Chicago, or St. Louis shows a greater Christian enterprise in planting itself and doing Christ's work there; if it outstrips us in the liberality with which it pours out its money to select the finest lots in our growing cities and plant itself there, to build its hospitals, its schools, and its churches, — the Romish Church will outstrip us on this continent, and it ought to. One of my best friends in this world is a Catholic priest, with whom I work hand in hand in the common schools, and in many another way. I recognize his nobleness, his devotion; and I would call him a liberal Christian, would he not repudiate the epithet. When I see the service he is doing in the city in which I live; how he is ministering to hundreds, perhaps thousands, whom I could not reach; how he has inspired those poor working-people to give of their stinted stipend so freely and grandly, that he has it in his power to purchase one of the best lots in our city, and lay the foundations of a magnificent church there, with room to build his hospitals by its side, — I honor him and love him, and say, "God speed him in that work!" And when I hear the rich men in my own congregation asking me, "Don't you think that the Romish Church is going to rule in this land? Don't you think it is outstripping us?" why, I ask, in the name of Heaven, why?

Simply because you, with your wealth, your power, your business foresight, and all the wisdom of which you boast, have not the wisdom of liberality to pour out your funds in the same magnificent way, that we may have the best building-lot, the noblest church, the grandest hospitals in that city. As the representatives of the liberal faith, we ought to build them.

My friends, when a young man comes out of the theological school, however finely equipped, and asks me, "Where do you think is the best place to go?" — "Well, what do you mean?" "Where can I get a good church, where I won't have to do very much, not very much visiting; and where the people don't expect too much, and I shall have time to study and cultivate myself for a few years, and by and by perhaps I shall come to something?" When, I say, a young man talks in that strain, and looks about for a place that shall pay him a large salary, so that he can buy a grand library, and have an easy time in his study, so that he can cultivate his mind, I feel like saying to him, "Young man, you are in the wrong place; you have mistaken your calling; you had better go elsewhere." When I see a young man coming from the theological school, and saying, "In Heaven's name, where can I do Christian work? Let me go into the alleys of Boston, and take hold with those ministers-at-large who are working so grandly! Will you give me my bread that I may devote myself to that work?" — then I know he is a rising man, and will come up splendidly in the profession. And it is just the same with a denomination. If we are worshipping self-culture, fastidious about our diet, critical about the preaching, and asking, "Where is the most comfortable pew, and the best singing, and the finest preacher?" and are then contented to sit still, we shall die, and we ought to. When I find a church that is asking, "Where can our church committee do the best service?" and saying, "Let us pour out our funds to help them;" or inquiring, "What is the Unitarian Association doing, that we may contribute to its support," — then I know that church is flourishing, and God will make it live and grow into magnificent power.

My friends, when we get into that spirit, we shall hear no more of radical and conservative. We want both. If all

were conservative, where would be our progress? If all were radical, where would be our stability? I thank my radical brother for all he tells me he sees in the future, that I cannot; I thank my conservative brother for all that he shows me out of the past, which I was liable to forget; and so, by the contributions of both sides, my soul is enriched, and truth is enriched, and the world is enriched. Oh! why can we not have hospitality, and bid all such God-speed, and take them all by the hand?

There is a hymn that we often sing, in the noble words of Wesley: —

> "A charge to keep I have,
> A God to glorify,
> A never-dying soul to save,
> And fit it for the sky."

That has been too much the aspiration of the Church, — to save its own soul. I think a no less Christian sentiment was that of Clarkson, when, in his noble devotion to the cause of the slave, he was taunted with the question, "What are you doing for your own soul?" — "I forgot," he replied, "that I had a soul to save." Who can doubt that in his self-sacrificing devotion his soul was nobly saved for ever? So should it be with our church. No longer striving to save our own soul, as though the very question of eternity is, "Shall *I* get into heaven?" but rather joining hands for Christian work, to save the lost and perishing souls around us, then shall the heavenly Father take care of ours.

ADDRESS OF REV. ROBERT COLLYER.

I was very glad when Brother Everett gave such a cheering account of the good work they are doing in Maine; because I felt just as a man would feel who had a great piece of wild land that he wanted to plant with noble trees, or turn into a garden, and make all beautiful in the light of the sun, and some other man should come along and say to him, "Down where I live, where it is sheltered and nice, and where we have been cultivating our ground a long time, I have got the finest nursery of young trees you ever saw; and just as soon as they

get grown big enough, you can take all that you want, and transplant them on to your ground, and do just what you please to bring that place of yours into order and beauty." You all understand it, I suppose, that those good folks they are raising down in Maine, in those new parishes, are just as sure to go West as the sun is sure to go West; and so you can see how glad it makes a man from the West, who has some sense, I trust, of the vast importance of the Western work, to hear what a good they are getting ready for it in the East; because I can testify, with my whole heart, fervently, that, so far as I have had experience of liberal Christianity in the West (and you know it has been now a somewhat lengthened experience), the best people to work and to give, and to keep on working and giving, and to feel tolerant towards you if you make a little mistake, and say, "Well, Collyer will learn better by and by: to be sure, it is foolish; but then there is something good in him, very likely, if we can ever find it, and we will bear with him until we do," — the best people to work in the Sunday school, the best people to support the church, the best people to keep running the great vital interests of our liberal Christianity in the West, are the people who are bred in Maine and Massachusetts and New Hampshire and Vermont. Set that down, reporters! I want that to be known everywhere. We have good men who were Western bred and born,— and women, too; good men and women bred and born in other States; but the best of all, I declare to this great audience to-night, proudly, are those who have come out of this State in which we are now sitting and standing, and the States round about; and some of the best people in my church to-day are from Brother Everett's church in Bangor. And it need be, friends, that we should have good folks to help us along, because I tell you (very likely it is not the first time you have heard it) that the West, on the whole, is a big thing, and it takes a good deal to handle it, whether it be in the way of the fruits of its agriculture, and the varied life that gathers about that, or in the way of the higher fruits of religion, and the almost infinitely varied life that gathers about that. No doubt, those of you who have been West understand this just

as well as I do, so far as you have had observation; but I declare to you, that, cheerful as the Lord has made me, and cheerful as I have tried to keep myself, I have felt all the time, as I have lived along there, and seen this great, seething, surging life that is all about us, that the harvest indeed is plenteous, but the laborers are few. However, we are trying (and I suppose that is what you want to know) — we are trying in the West, as Brother Everett's folks in the East are, to do what we can to meet this great demand, that is felt everywhere, for liberal preaching. In Chicago, with which my personal work is most especially identified, you have learned, no doubt, that we have been trying to do something,— Brother Laird Collier ("that totherest Collier," I call him) and myself,— and that, within the last two or three years, some success has attended our efforts. I want especially to mention one thing, which I am sure you will feel glad to hear about; and that is, the great free meeting that was inaugurated in Chicago a year ago, when Brother Hepworth came there and preached in our Opera House to very large congregations, and stirred up the people of the Church of the Messiah and Unity Church to see if something like that could not be carried on through the winter. What the result would be we could not tell, but we hoped for the best. We took the Library Hall, — a great hall that will hold sixteen hundred men, and very likely about ten hundred ladies; at any rate, that hall held a banging congregation, and we determined to do the best we could to get an audience, and to preach to them the Word of Life. They began to come in, at first, a little suspiciously: they couldn't quite tell what it meant, after Brother Hepworth had gone away. I suppose they did not believe in us as they did in Brother Hepworth, who had caught them, entranced them, carried them up, and given them great delight indeed. But we persevered, and did our best. We made up a little hymn-book, mostly of Methodist hymns, that sing themselves; only where the Methodists had put in what we thought might look like idolatry, in some use of the good, dear name of Jesus, we substituted the better and dearer name of Father, and they sing just as well. We had such hymns as this: —

"Let every mortal ear attend,
And every heart rejoice:
The trumpet of the gospel sounds
With an inviting voice!"

And we would tell the congregation that they had got to sing the hymn as hard as ever they could, and they went in and did it; and I don't think you ever had such singing in Boston as we have had this whole winter in Library Hall, in Chicago. Why, I have been accustomed to say that they sung "like a house a-fire." The meetings grew larger and larger, gathering in vast numbers of people. Brother Fogg, our good layman from Massachusetts, who was the "managing editor" of the concern, tried to keep the run of the congregations, and he believes that during the winter twenty thousand strangers came into that meeting and heard such preaching as was given to them from Sunday to Sunday; the congregations varying, he thinks, by fully one-half, every Sunday night. Toward the end of the season,— about six weeks ago,— the congregation had grown so large, that we really did not know how to cope with it. We had to tell them, one Sunday night, that they must sit closer,— that the gentlemen would, and the ladies must; and they did. Then the congregations grew larger, until hundreds had to go away; and we have closed those meetings for the season with the deep, glad conviction, that, when the right time comes to begin again, we can go into Crosby's Opera House. Don't you know what that is? Who of you went into that lottery? But it is none the worse place to hold our meetings in, and we shall be as glad to go there as anywhere; and I have no doubt it will be filled from base to cope every Sunday night with the grandest congregation west of the Alleghanies.

It has been my fortune, or misfortune, — and I have felt that it was my fortune, though it may have been the misfortune of the congregation, — to have to preach in that Library Hall nearly every Sunday night through the winter; and many facts of exceeding interest have come to my knowledge, showing the good that has been done by these meetings to vast numbers who could never have found their way into our ordinary Sun-

day services. I remember preaching one Sunday night upon a special question affecting our life, and especially affecting the relation of men and women; and the next day I got a letter from a working-man in Chicago, written Sunday night, in pencil, evidently in his little room, something like this: —

"My dear Sir, — I cannot go to rest to-night without thanking you for what you have said, and telling you something of my history, in order that you may understand what these Sunday-night meetings are doing for some of us. I am very much like the sort of persons you described in your sermon to-night. My life has been exceedingly miserable for some time, owing to very sad domestic occurrences [which he opened up to me very largely, first in his letter, and afterwards in an interview which I had with him]. I declare to you, that I became so miserable that I had fully resolved that I would commit suicide, — that I would not live in this miserable world any longer, because I could not bear to live in it; and I determined that about such a time I would leap into the Chicago River, and drown myself. I happened, one Sunday night last fall, by accident as it seemed to me then, but by a good providence as it seems now, into Library Hall, and heard a discourse there. I felt when I heard it as if somebody cared for me; as if there was sympathy in the world, which I had never heard much about before; and as if God in heaven cared for me, and God's good angels. I said, 'I will hold on another week, and I will go to that meeting and hear what that man says another time.' I went the next Sunday night, and felt better, and thought as I went home I would put off drowning, and see what would come; and every Sunday night I felt better: and now I feel as though there was no danger of drowning. And I declare to you, sir, that you have been the instrumentality to lift me out of darkness into marvellous light."

Now, wouldn't it do a man good to get a letter like that? I felt good beyond conception. Brother Clarke once said that he felt disheartened at preaching in his church to his people, because, as he looked down the aisles, and remembered them all, what they were and what they had done, he felt they were

so good that he didn't see how he could do any thing for them in the church. What was the use of hammering at them? they were about as good as they could be. But when you get into an audience like that at Chicago, and can fling your whole heart at them, and feel that you are doing something, you see it takes right hold; then it is all right.

As we got towards the end of the meetings, they felt as if there were more or less people in the audience who were aching to give something towards supporting them; and I said I would appeal to them and see what they would do — these working-men, these people in very ordinary circumstances — to help support and carry on this movement. So at the end of the season, which was a week ago last Sunday night, we called a great meeting in the Opera House; and it was *such* a meeting! I never saw Brother Laird Collier do so well in his life, and he always does well. He seemed to be lifted out of himself, and he handled that meeting just exactly as it ought to be handled. Well, we made such speeches, you know, as would occur to us on such an occasion, and then Brother Collier took the collection. If you ever want a banging collection, send for Brother Collier to come to Boston. We got altogether out of those people who came there and listened to those sermons, and took part in those services, a collection of *four thousand dollars!*

Now, you have heard about the various other enterprises that are going on in Chicago; you have heard, very likely, about my big new church, that I am so proud of, — the biggest Protestant Church in the city. It is to be dedicated about Christmas; and I said, before I left home, that I would tell you, and you could do as you were a mind, that, if Boston was disposed to give us an organ, we should be very much obliged; but, if she wouldn't, we would provide one ourselves. I hope that means you will do it! But this is only an indication of the work that is going on, I think, through all the West. Certainly, never since I went there, — I doubt whether ever in the existence of the Western country, — has there been such a keen, earnest longing to hear the Word of Life, as it is preached by liberal-Christian preachers, as there is to-day. I can never go

into the country in any direction, — and I go a great deal, sometimes preaching, sometimes lecturing, sometimes one thing and sometimes another, — but I find somebody, who has come from somewhere, to tell me there is a place we never heard of, where they would be *so* glad if we could send them a preacher. They want a good preacher, some man who will talk both out of his heart and out of this divine truth that they are hungering and thirsting to hear. And they are not very particular, if a man can do it, which wing of the Church he belongs to. I think they would rather he would belong to the body than to either wing. I suppose it is something as it is when we have a turkey on our tables, — we don't care much about the wings. What they want is some man with a glorious enthusiasm, a deep religious life. If a man goes to the West who has radical tendencies, he goes to the right place. If he gives his whole soul to the work, that man is just as sure to succeed as the Western farmer who ploughs the prairie and plants corn, — it comes up, and of course there is success at last. I venture to say, with no sort of hesitation, that some of the finest and noblest successes in the West have been those which have been brought about by what are called radical men. Go to places like Bloomington, Toledo, and Kenosha, where congregations have grown up into noble and beautiful strength, and you will find that that has been the character of the men. But when men of conservative tendencies go there, if they are men of God, if they give their hearts to the work, if they go into it with their whole souls, they succeed too. What we want, friends, in the West is men of deep devotion. Send such a man, — one who can preach without fear and without favor, out of the deepest convictions of his soul, the clearest light from God's word, and the best movings of the Holy Spirit, — and that man is sure to do good wherever he goes. You cannot send too many such men; and every one you will send we will try to find work for.

But I feel as if I wanted to make you understand that you have not done what you ought to do in sending us men. I am going to tell you something now that you won't believe, but it is just as true as you are sitting there. You have a great

school over in Cambridge (Brother Clarke is a Professor there, or has something to do with fixing it, in some way),— what you call a Divinity School, a place where you prepare men for the noble and wonderful ministry of the Word. Now, we have in the West altogether, I think, thirty-three or thirty-four ministers; but with the exception of Brother Brigham, who is occupying an exceptional position as a missionary from this Association at Ann Arbor, in Michigan, there is not, from the Alleghany Mountains to the hither bank of the Mississippi, a solitary Cambridge man, that I know of, preaching to any congregation of our faith,— not one! Eliot is on the other bank; Heywood is in Kentucky. Brother Eliot is a burning and shining light, flinging its rays over the Rocky Mountains, and away off to the Pacific coast; and by and by it will shine to China, when we get the Pacific Railroad, and Chicago is the great centre for the China trade. But I tell you it is true, that in our whole Western country you have not a single Cambridge man between the Alleghanies and this bank of the Mississippi, except Brother Brigham and Brother Howard; and Brother Howard is not settled at present, but he is going right to Sheboygan, — and a real good fellow he is. This is not as it should be, and we want to tell you, we Western men, that you will have to help us; that you have got to inspire Cambridge to send us her men, to do what they can to cope with this great need throughout the West for these living ministers and living men. And Meadville will have to do better. I am a modest man, and therefore I won't say any thing about myself; but I want to say this of the Meadville men, that men like Brother Staples and Brother Camp are doing a good work. But of the thirty-two ministers that are settled throughout our Western country, in the valley of the Mississippi and on the slopes of the Alleghanies, sixteen or seventeen, if not eighteen, are men who have come from other parts, and have taken those different churches that they have found needing ministers, and are doing the work of Him that sent them.

Now, can't you give us good men out of New England? and by and by we will raise them up in the West. You know we

can't raise them all up at once: they have got to grow from infancy to boyhood, and from boyhood to manhood. When I began at Unity Church, I was very much troubled about the Sunday school, and I said, "You *must* send your children to the Sunday school. We *must* have a larger school. Ten or a dozen children won't do at all." But they came to me one day and said, "Don't be uneasy about the Sunday school. You will get a Sunday school, — no doubt about that. We send all the children there are in the parish; and, just as fast as any more grow up, we will send them." It is so, I suppose, through the West. We shall get our Western men after a while; and I feel encouraged and heartened by the information that comes to us of Western men who are coming up to the work. We have been able to send down to Brother Hepworth's school, — which I consider to be most hopeful for us in the way of raising up ministers for the work in the West, — we have sent down two good men, who will grow under that influence into what is wanted; and we hope to send a great many more, to be fitted to take the places that are opening, and carry on the work.

Now, friends, we want your sympathy. We want you to feel, all the time, that there is something to be seen to, something that ought to be done and shall be done. We have put the whole business of money into the hands of the Association; and if you want to go to heaven, and feel good when you get there, just put your hands deep into your pockets and help this great missionary work at the West. I tell you, the result will be just as it was in Yorkshire. A missionary, who was pleading hard for money to send missionaries to the heathen, told the people that whatever they gave the Lord in this way, he would give back twice over. Two boys were in the meeting and heard this story, and one said to the other, "Suppose we try him." Said the other, "I don't know how it will do; but, if thee thinks so, I will." They agreed they would try a sixpence, and they put their sixpence into the contribution-box. Sometime during the week — they were feeling very much disturbed about their sixpence — they thought the missionary had taken them in, — but, sometime during the week, a gentleman

called to see them from the town from which they had come, and told them he had lately seen their father, who had done him some little courtesy, for which he would not take any thing, and he wanted to give the boys a trifle. So he left five shillings, and went away. As soon as he had gone, one of the boys exclaimed, "Just what he said, only more so! More than we expected."—"Oh!" said the other, "I wish we had put in a shilling."

My friends, there is a serious edge to that story: we may not see it yet awhile; but the time will come when we shall every one wish we had done more and better, had contributed more generously of the means God has put at our disposal, when we see the mighty harvest that shall come from even our scant sowing. I think I told you once a very touching story that I learned from one of our Western men. He says that a long time ago the settlers about Pittsburg observed that every year a man came down into the valley, from away off in the Western wilderness, and went to the various farms and gathered the pomace from the cider mills until he got a stock of it, when he would plunge into the wilderness and be lost for a year. Nobody knew what he was doing, and people thought perhaps the man might be crazy. The Indians called him "Big medicine man." That man went up between Pittsburg and Fort Wayne; and, wherever he saw a fine sunny spot, he would be sure to plant some of his pomace; and, when the emigrant went there, he found seedling orchards, that this crazy man, as he was thought to be, had planted, waiting for him. That is what we are trying to do in the West. Help us to plant these orchards, and your children, and those near and dear to you, will go there and find churches planted, and this living grace of God abounding; and the blessing which you give now will come back to you tenfold, besides filling your hearts with joy unspeakable and full of glory.

At the conclusion of Mr. Collyer's address, the meeting was closed with the singing of the doxology, "From all that dwell below the skies," by the audience.

MEETING OF SECRETARIES OF LOCAL CONFERENCES.

Among the meetings of Anniversary week, none were of more practical importance to our cause than that held at the rooms of the Association by the secretaries of Local Conferences, for consultation upon the methods of co-operative work. Several valuable suggestions were made, the results of which will undoubtedly appear in the action of the Conferences. One of the measures then adopted we desire to bring to the attention of our churches, because it intimately concerns many of them, and requires their concurrence. The various secretaries agreed that they, in connection with the Secretary of the American Unitarian Association, would use their best efforts to help any parish whose pulpit is vacant, in securing a permanent pastor, and would also try to secure either a permanent settlement or temporary employment to every minister who might desire one or the other. It is hoped that, by such friendly interference, ministers and parishes may be brought together for the great good of the cause. Societies that may wish to avail themselves of this aid are invited to correspond with the Secretary of the Local Conference to which they belong.

MEETING OF LADIES' COMMISSION.

The Ladies' Commission on Sunday-school Books held a meeting, during Anniversary week, at their room in the building of the American Unitarian Association, at which several gentlemen especially interested in their work were present by invitation. The meeting was of an informal character; but an explanation was given of the method which had been pursued, and of the results of the labors

of the Commission; and addresses were made by George B. Emerson, Esq., Rev. Dr. Gannett, Rev. C. H. Brigham, Warren Sawyer, Esq., and others, expressive of interest in the work, and suggesting other possible effort in a similar direction.

NOTE.

THE article in the June number of the "Monthly Journal," upon the "Policy of the Unitarian Association," has been printed separately, and may be had free of cost on application at the rooms of the Association.

LETTER FROM SOUTH CAROLINA.

[We print this letter in the hope that the appeal for books may lead to a response from the readers of the Journal, and at the same time to illustrate, by this experience of one of the most efficient and trusted teachers among the Freedmen, what an opportunity is offered by the earnest desire for knowledge on the part of that people. Any thing that may be sent to us for the purpose will be forwarded to Miss Smith; and there are scores of places where similar opportunities exist, so that we can find use for all that may be given. — EDITOR.]

SUMTER, S.C., June 13, 1868.

DEAR SIR, — I have been forming a society among the young men here, for mutual improvement, and growth in manliness. They are all young, — only four are old enough to vote, — but they are very enthusiastic, and some are already pretty sharp debaters.

I want very much to form a library for them, of useful and interesting books, such as biography, travels, &c. There is nothing so lacking among the people as *general information.* The hope of doing something to supply this want was my chief object in forming this society, and I wish to take every means to render it efficient.

I know that hundreds of boys around Boston have books of the kind I want, which they have read and thrown by. Can you make some arrangement by which a collection of such might

be made to send to us? The benison of the future citizens of South Carolina shall be upon the donors.

Of the tracts I last received (Nos. 7, 8, and 9), one could hardly have too many. They are exactly the things most needed.

I remain respectfully yours, JANE B. SMITH.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 13, 1868. — The first meeting of the Executive Committee, elected Tuesday, May 26, was held this day at three o'clock, P.M.

There were present, Messrs. Kidder, Padelford, Smith, Hepworth, Livermore, Reynolds, Shippen, Crosby, Lyman, Shattuck, Fox, and Lowe.

The Secretary presented a letter from Mr. Warren Sawyer, resigning his position as a member of the Board, which resignation was accepted; and the following vote, offered by Mr. Smith, was then unanimously adopted: —

Voted, That the Secretary be requested to communicate to Mr. Sawyer, in behalf of the members of this Board, their sense of the value of his long-continued and important services as a member of the Executive Committee, and their personal regret at the loss of his zealous and efficient co-operation.

The Secretary also presented a communication, received from Mr. Charles E. Guild, declining the office of Director, to which he had been chosen at the annual meeting; and his declination was accepted.

The two vacancies were then filled by the unanimous choice of Mr. Johnson C. Burrage and Hon. Otis Norcross, both of Boston.

In view of the fact that the Association had elected an Assistant Secretary for the Western department, the following was adopted, as an additional article of the By-laws of the Executive Committee, to define the duties of that office: —

ARTICLE 14. — It shall be the duty of the Assistant Secretary for the West to superintend the interests of the Association in that section which is included within the limits of the Western Conference; and to act,

under the direction of this Board, and in conjunction with the Secretary of the Association, as the good of our cause may require. He shall visit, so far as practicable, places where our help is needed; and thus not only render service to the places where he may minister, but give to the Board such information as may enable them to act understandingly in their appropriations. He shall also have the general care of collections for our funds from the several churches in the West, and, by personally presenting the claims of our cause, or by such other methods as he may be able to employ, endeavor to secure such sums as the people may be willing to give towards the objects of the Association. He shall have an office in Chicago, where shall be kept on sale all the publications of the Association, at which office shall be the Agency of this Association for the West.

The subject of the salaries of the Secretary and Assistant Secretaries was referred to the Committee on Finance.

The Secretary called attention to the resolution, passed by the Association at the annual meeting, concerning co-operation with the Sunday-school Society; and also presented the following vote, adopted at a recent meeting of the Ladies' Commission on Sunday-school Books: —

Voted, That the Ladies' Commission entertain the strongest hope, that, through the proposed co-operation of the American Unitarian Association with the Sunday-school Society, arrangements may be speedily made for the publication, or republication, of books suitable for our Sunday-school libraries; and that the ladies of this Commission offer any services of theirs which may conduce to this end.

It was then voted to refer this whole subject to the Publication Committee, with authority to confer with the Committee already appointed by the Directors of the Sunday-school Society.

The resolution concerning a Paragraph Bible, adopted at the Annual Meeting, was also referred to this Committee.

The Secretary laid before the Board certain matters requiring immediate attention, which were acted upon by the adoption of the following votes: —

Voted, That the sum of $500 each be placed at the disposal of the Standing Committees on the New-England, the Middle and Southern and the Western States, for general missionary work.

Voted, That, in accordance with the recommendation and request of the Conference of Unitarian and other Christian Churches in the Middle and

Southern States, the sum of $500 be appropriated to Rev. H. C. Dugan, for the ensuing year, as missionary at Atco, N.J., and elsewhere, within the limits of the said Conference, under the direction of the officers of that Conference, and of the Middle and Southern States Committee of this Board.

Voted, That the proposition in regard to a plan of co-operation with the African Methodist-Episcopal Church having been accepted by that body, Hon. T. D. Eliot, Rev. J. F. W. Ware, and Rev. Charles Lowe be appointed a Committee, to act with the Committee to be chosen by that body, in the management of the work to be undertaken with the money already appropriated and raised, or that may be appropriated and raised, for the purposes indicated in the plan of co-operation.

Voted, That the sum of $400 be appropriated in aid of the society in St. Joseph, Mo., for the year beginning whenever they shall have settled a pastor, on condition that they shall release him a certain number of Sundays, not exceeding twelve, in the year, to preach elsewhere; and that on those days he shall perform missionary services under the direction of this Board.

The chairman announced the Standing Committees for the coming year; after which the Board adjourned to Monday, July 13.

INTELLIGENCE.

The Middle and Southern States Conference held a meeting at Germantown, Penn., on Wednesday and Thursday, May 20 and 21. A sermon was preached by Rev. Oscar Clute, of Vineland, N.J.; there were reports from the various societies connected with the Conference; and a discussion on Sunday-schools and Missions.

On Thursday afternoon, Rev. Silas Farrington was installed as pastor of the Germantown society. The order of services was as follows: Reading from the Scriptures, by Rev. E. L. Conger (Universalist), of Taunton, Mass.; invocation, by Rev. Fielder Israel, of Wilmington, Del.; sermon, by Rev. John F. W. Ware, of Baltimore, Md.; installing prayer and address to the society, by Rev. William H. Furness, D.D., of Philadelphia; right hand of fellowship, by Rev. Oscar Clute, of Vineland, N.J.

The Meetings of Anniversary Week were held in Boston as follows: — *The American Unitarian Association* held its Annual Meeting for business on Tuesday, May 26, at the Hollis-street Church; and celebrated its forty-third anniversary by a public meeting, at the Music Hall, in the evening. A full report of these meetings is given in the present number of this Journal. — *The Children's Mission to the Children of the Destitute* celebrated its nineteenth anniversary on Tuesday afternoon, at the Church of the Unity. The annual reports of the Secretary and Treasurer were read; and remarks were made by the President, Hon. Albert Fearing, and others. — *The Ministerial Conference* met Wednesday forenoon, at the vestry of the Arlington-street Church. An address was delivered by Rev. Charles C. Everett, of Bangor, Me., which was followed by a discussion. — *The Sunday-school Society* held a mass meeting of Sunday-school children, at the Music Hall, on Wednesday afternoon. Henry P. Kidder, Esq., President of the Society, presided; and there were addresses by Rev. Charles A. Humphreys, of Springfield; Mr. Thomas Hills, Rev. Samuel H. Winkley, and Rev. George L. Chaney, of Boston; Rev. Charles H. Brigham, of Ann Arbor, Mich.; and Rev. John C. Kimball, of Beverly. — *The Festival* took place at the Music Hall, on Thursday evening. Hon. Henry Chapin, of Worcester, presided; and addresses were made by Rev. George W. Briggs, D.D., of Cambridgeport; Hon. George Walker, of Springfield; Rev. William R. Alger, of Boston; Rev. Alfred P. Putnam, of Brooklyn, N.Y.; Rev. Samuel Osgood, D.D., of New York; Rev. Robert Collyer, of Chicago; Judge Bond, of Baltimore; Rev. James Freeman Clarke, D.D. of Boston; Rev. William Sharman, of England; and Rev. John F. W. Ware, of Baltimore. — *Conference and Prayer Meetings* were held at the Hollis-street Church, on each morning of the week, except on Thursday, when there was a communion service.

The Maine Conference of Unitarian Churches held its annual meeting at Portland, commencing on Tuesday evening, June 2, with a sermon by Rev. S. C. Beach, of Augusta, and continuing through the two following days. The reports of the

Secretary, the Treasurer, and the State Missionary were presented; reports were made by the various churches connected with the Conference; a sermon was preached by Rev. James W. Thompson, D.D., of Jamaica Plain, Mass.; Rev. Amory Battles, of Bangor, addressed the meeting, as the representative of the Maine Convention of Universalists; and the question of "Causes of Encouragement and Discouragement in our Churches" was discussed.

The following officers were chosen for the coming year: President, General John C. Caldwell, of Ellsworth; Vice-President, F. M. Sabine, of Bangor; Secretary, Rev. Amos D. Wheeler, D.D., of Topsham; Recording Secretary, Rev. William Ellery Copeland, of Brunswick; Treasurer, Mark P. Emery, of Portland. Executive Committee: Rev. Cazneau Palfrey, D.D., of Belfast; Hon. Samuel H. Dale, and Rev. Charles C. Everett, of Bangor. Committee on Missions: Rev. James T. Hewes, of Portland; Edward W. Morton, M.D., of Kennebunk; and Rev. John T. G. Nichols, of Saco.

The North-Middlesex Conference held a meeting at Groton Junction, Mass., on Wednesday, June 3. An address was delivered by Rev. Warren H. Cudworth, of East Boston, on "Parish Life: what to do and how to do it;" which was followed by a discussion of that subject, which continued through the day.

The new Church of the Unitarian Society in Exeter, N.H., was dedicated on Thursday, June 4. The order of services was as follows: Reading from the Scriptures, by the pastor, Rev. John C. Learned; prayer, by Rev. James De Normandie, of Portsmouth, N.H.; sermon, by Rev. George H. Hepworth, of Boston; address to the society, by Rev. Charles Lowe, of Boston; benediction, by the pastor.

The New-Hampshire Unitarian Association held its annual meeting at Manchester, on Wednesday, June 10. The Secretary and Treasurer presented their reports, and there were also reports from the various societies connected with the

Association. The questions of "The best method of disseminating truth," and "The Sunday school," furnished the subjects for discussion, the first of which was introduced by an essay from Rev. Augustus M. Haskell, of Manchester; the second by one from Rev. J. M. L. Babcock, of Lancaster.

The following were the officers chosen for the coming year: President, Hon. T. M. Edwards, of Keene; Vice-Presidents, Hon. Daniel Clarke, of Manchester, and Hon. E. L. Cushing, of Charlestown; Treasurer, Charles Burley, of Exeter; Secretary, Rev. Charles B. Ferry, of Peterboro'. Directors: Samuel M. Wheeler, of Dover; B. F. Whidden, of Lancaster; P. C. Cheney, of Manchester; A. L. Jones, of Portsmouth; Woodbury Melcher, of Laconia; George Tilden, of Keene; and John A. Baldwin, of Nashua.

The North-Middlesex Conference held a meeting at Tyngsboro', Mass., on Wednesday, June 10, when a sermon was preached by Rev. George H. Young, of Westford.

The Graduating Exercises of the Senior Class of the Boston School for the Ministry took place at the Church of the Unity, on Thursday evening, June 11. Prayer was offered by Rev. John H. Morison, D.D., of Milton; after which, the essays of the graduating class were read, as follows: "The True Christian Church," by Mr. William Hamilton, of White Pigeon, Mich.; "Sin and its Consequences," by Mr. D. P. Lindsley, of Brighton; "The True Christian Ministry of To-day," by Mr. William A. Cram, of Hampton Falls, N.H. After the reading of the essays, Rev. George H. Hepworth, the President of the School, presented to each graduate his diploma; and the exercises closed with a prayer, offered by Rev. Ezra S. Gannett, D.D., of Boston. One of the graduating class, Mr. I. D. Atkinson, of Ridgeville, Ind., was unable to be present.

Messrs. William Hamilton, D. P. Lindsley, and William A. Cram, three of the graduates of the Boston School of the Ministry, were ordained as evangelists, on Sunday evening, June 14, at the Church of the Unity. The order of services was as follows: Invocation, by Rev. Caleb Davis Bradlee,

of the Church of the Redeemer; reading from the Scriptures, by Rev. Charles T. Canfield, Resident Professor of the School; sermon, by Rev. John H. Morison, D.D., of Milton; prayer of ordination, by Rev. Charles J. Bowen, of the Mount-Pleasant Church, Roxbury; charge, by Rev. George H. Hepworth; right hand of fellowship, by Rev. Samuel H. Winkley, of Pitts-street Chapel; closing prayer, by Rev. Charles Lowe, of Boston; benediction, by Rev. Dr. Morison.

The Suffolk Union for Christian Work held public religious services, on Sunday afternoon, June 14, at Faneuil Hall, being the first of a series which it is proposed to continue in that place through the summer. Rev. James Freeman Clarke, D.D., was the preacher on this occasion.

The Essex Conference held a meeting on Wednesday, June 17, at North Andover, Mass. Reports were presented by the Secretary, and the different societies connected with the Conference, and the following questions were discussed: "What is needed to adapt our literature to the wants of the people?" and "What is the practical value, in our societies, of a church organization distinct from the parish?"

The South-Middlesex Conference held a meeting at Concord, Mass., on Thursday, June 18. The subject for discussion was "The Christian Church in our religious societies, — how may it be more efficiently organized?" which was opened by a report, based on statistics gathered from the churches and the results of past experience, presented by Rev. Edmund H. Sears, of Weston, chairman of a committee appointed for that purpose. An address from Rev. Leonard J. Livermore, of North Cambridge, introduced the discussion in the afternoon.

Rev. William Hamilton, a graduate of the Boston School for the Ministry, has accepted an invitation to take temporary charge of the new society at Hyde Park, Mass.; and Rev. William A. Cram, also a graduate of that institution, has accepted a similar invitation from the society at North Cambridge, Mass.

Rev. Thomas Weston has resigned the charge of the society in Barnstable, Mass.

Rev. Joseph May has accepted a call from the society in Newburyport, Mass.

Rev. Edgar Buckingham has accepted a call from the society in Deerfield, Mass.

Rev. D. P. Lindsley, a graduate of the Boston School for the Ministry, has accepted a call from the society in Mendon, Mass.

A new Unitarian Society has been organized at Kansas City, Mo.

ACKNOWLEDGMENTS.

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May 25.	From	Rev. A. S. Ryder, Rev. G. H. Young, J. A. Shaw, and G. W. Fox, as annual memberships . .	$4.00
26.	„	Society in Rowe	10.50
26.	„	Rev. H. P. Stevens, and Rev. J. M. L. Babcock, as annual memberships	2.00
28.	„	Arlington-street Society, Boston, additional . .	20.00
June 4.	„	Henry Callender, administrator of estate of the late George Callender, as last instalment of his bequest	203.75
5.	„	Edward Goodfellow, Philadelphia, including $30 to make himself a life-member	100.00
5.	„	Rev. Dr. Furness's Society, Philadelphia, additional	20.50
6.	„	A Friend in New South Free Church, Boston .	20.00
9.	„	A Friend	25.00
10.	„	Mount-Pleasant Society, Roxbury	171.53
10.	„	Graduates of Phillips' Academy, Exeter, N.H., to aid in erecting the new church in that place, additional	130.00
11.	„	Rev. W. G. Babcock, as annual membership .	1.00
12.	„	Miss L. E. Penhallow, for publishing-purposes .	5.00
15.	„	Society in Dedham.	328.23